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I -. GEOTECHNICAL PHENOMENA AND THEIR IMPACTS ON THE STABILITY OF ALEXANDER THE GREAT TEMPLE AT SIWA OASIS

BY

Hani M. Helal [1], Abdelsalam M. Salem [2], Hassan F. Imam [3].

INTRODUCTION

The temple under study is dated back to the time when Alexander the Great had been inaugurated during his visit to Siwa as the son of the God Amoun. The inscriptions on the walls of the sanctuary prove that the Oracle Temple was built during the region of Amasis (560-526 B.C), the Sixth King of Dynasty XXVI (Fakhry, 1973). The Temple occupies an area of about 160 m^2 on a limestone hill, located in Aghormi village to the east of Siwa City. The floor level of the temple is higher than the planted surrounding area by about 22m. The famous Siwa Oasis lies in the northern part of the Western Desert of Egypt, at latitude $29^\circ 13'$ N, longitude $25^\circ 40'$ E, and to the west of the huge Qattara Depression (Fig. 1).

In order to point out the dangers from the impacts of geotechnical parameters on both Aghormi Hill and the Temple, detailed field description of the present status of Temple stability has been recorded. The Temple is located on the northern border of Aghormi Hill, where its slope became markedly steep. The effects of eroding and weathering agents can clearly be observed on this side. Other sides of the hill have also suffered from these effects in combination with other actions. It is

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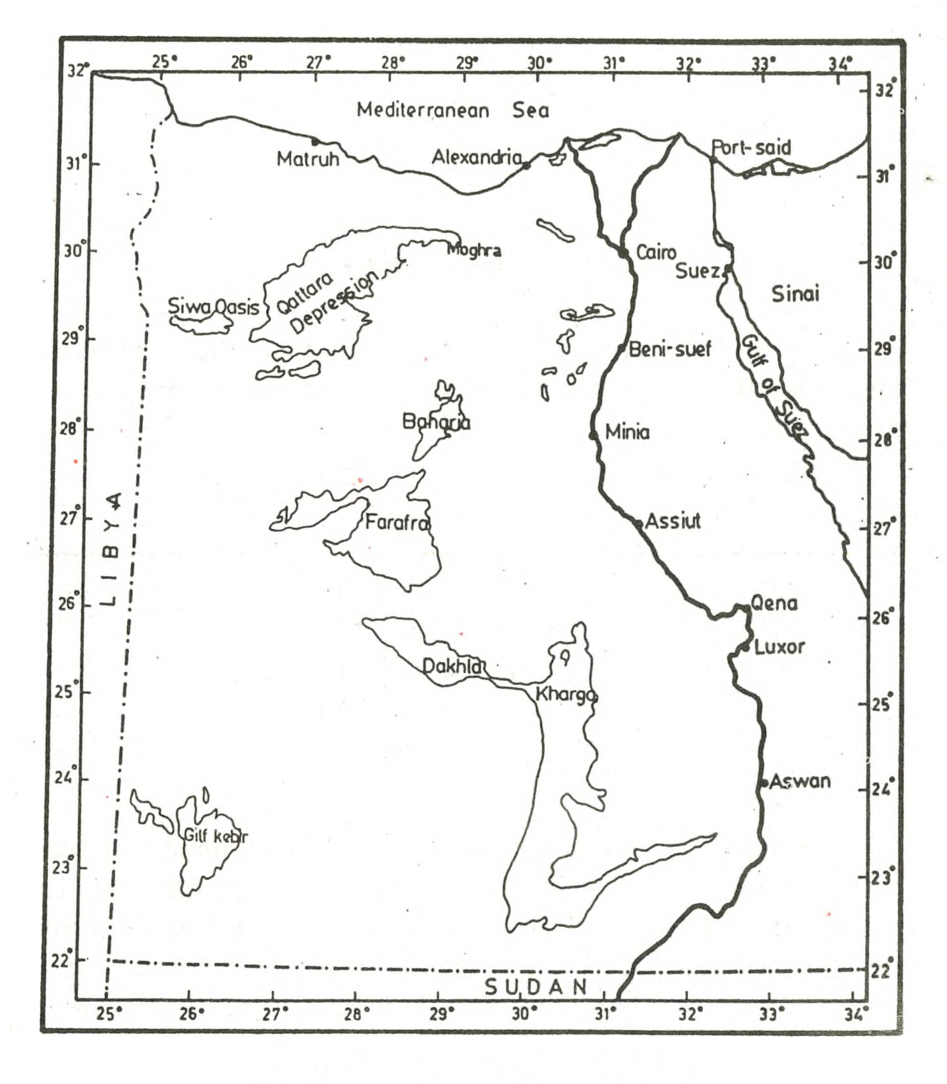


Fig.1- Location of Siwa Oasis.

obvious that during the past times, Aghormi Hill has suffered serious variation from natural and artificial effects which finally initiated a state of instability of the hill rock formations. Such instability appears in the form of strata fissuring and jointing and in toppling of limestone blocks, near the hill toe.

At the foot of the hill, groundwater is flowing out of the beds underlying the limestone formation and is mainly used for agricultural purposes. Due to improper planning of drainage and irrigation systems, a considerable rise and fluctuation of water levels have been observed during recent years.

Due to various parameters that act on the rock formation of the hill, the state of instablity created in rock units has been reflected on the structural elements of the Temple. Thus the northern wall of the Temple cracked and small displacements have been recorded. Moreover, a separation between the walls of the north west corner has been observed. These new manifestations may reveal a critical situation for the Temple and the archeological room underneath. It is obvious that consequences of the instability of the hill are the main sources of Temple instability.

This work presents a part of the investigation carried out to study these sources. It deals with the geotechnical phenomena that appear to act on Aghormi Hill and their impact on its stability.

CHARACTERISTIC FEATURES OF THE AREA

The area has its own special features and conditions. They are investigted herein and discussed in the following sections.

Geomorphology

Siwa region lies in the Western Desert and covers about 750 Km^2. The Western Desert strectches from the Nile Valley to the borders of Libya, and is essentially a desert plateau characterized by arid climatic conditions. It has numerous depressions in which some oases are located, such as Kharga, Dakhla, Farafra, Baharia and Siwa (Fig.1). Bell (1927) pointed out that Siwa Oasis, as well as, all oases are depressions formed in the Western

Desert as the result of wind actions. Its floor level is governed by the ground water elevation, which forms the base level of wind actions.

. The sandy constituents of the formations, that were removed in large quantities, have been blown by south and south east ward wind, and deposited in the form of great chains of sand dunes in the Western Desert. Although wind is responsible for the removal of the soft beds in Siwa Oasis, it could not account for the destruction and removal of the hard limestone cap rock of Siwa hills. To the northwest of Baharia Oasis the ground surface elevations gradually descend towards Siwa Oasis and Qattara Depression, to about 18.0 ms below sea level at Siwa.

The northern limit of Siwa and Qattara Depression is formed by an escarpment stretching over 300 km from Siwa to Moghra, and marking the southern edge of a great plateau of Miocene limestone, which extends north-west ward to the mediterranean. To the south of the edge of Miocene plateau in Siwa Oasis the ground level gradually rises to the general desert level, leaving some isolated limestone hills of low hights in the floor of the depression, such as that hill in Aghomi area on which the Temple was built.

A topographic survery has been carried out, and is given in Fig.2. It shows that Aghormi Hill consists of a rounded hill of about 11000 m^2 area. About 70% of the hill surface is occupied by remains of old native houses. The slopes of the hill are relatively steep. Many limestone blocks and masses have been separated and toppled at the periphery of the hill. Adjacent to the Temple from the south side there exists a depression of small area and of about 10 ms depth.

Geology

It is geologically known that the miocene rocks covers almost the entire northern stretch of the Western Desert (Said 1961). Unconformably, they óverlap the oldér strara, and appear as outcrops in Siwa and Qattara escarpment. Two rock units can be identified; they are Marmarica limestone and Moghra formations from top to bottom.

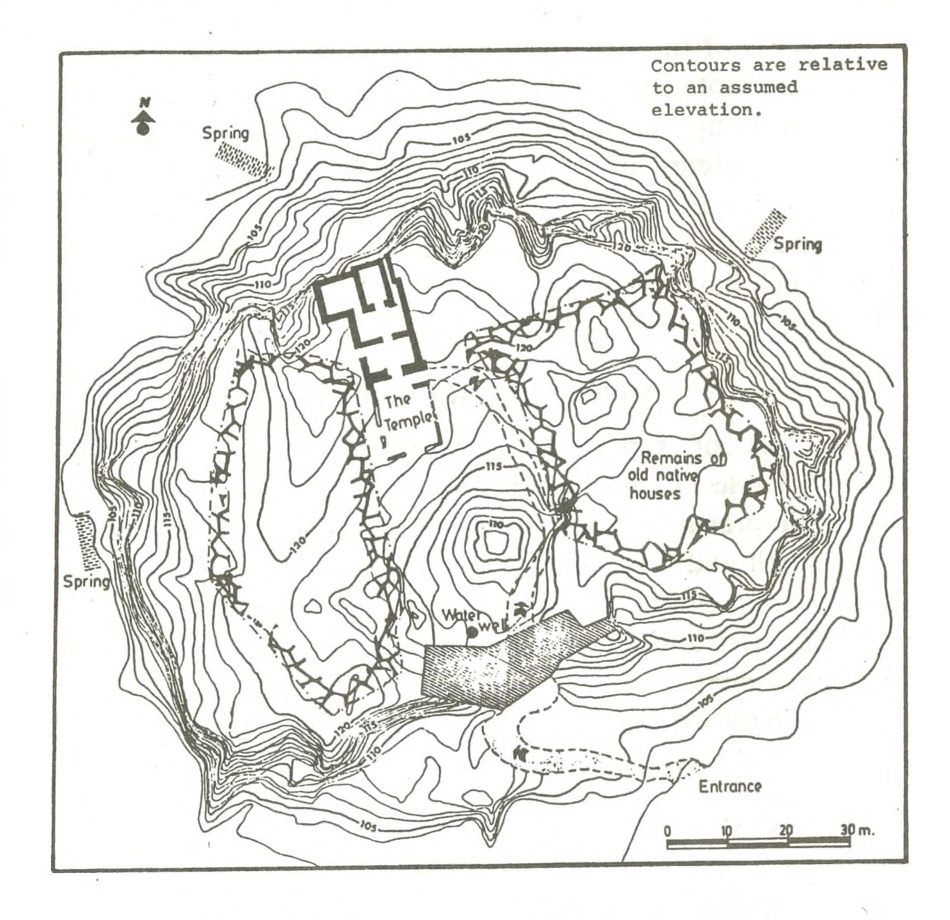


Fig.2- Topographic Map of Aghormi Hill.

The geologic section shown in Fig.3 (Said 1961) describes the sediments of the Marmarica limestone and Moghra formation at the northern escarpment of Siwa Oasis, about 5 km north of Siwa City. Aghormi Hill is composed geologically of rather horizontal layers which belong to the Moghra formation. The exposed section of the hill stands above the surrounding level by about 22 ms. Detailed description of rock, as well as, lithology and thicknesses of different beds that have been investigated and sampled below and in the nearby of the Temple, are given in Fig.4.

Analysis of the structural lineaments map of the area produced by Remote Sensing Centre in 1980 (Fig. 5), deduces only three fault groups. A major one is in the direction N 140 E and two minor systems are in N 60 E and N 100 E, respectively. These systems are not so obvious in Aghormi Hill due to the limitation of the area. Though, the hill is full of fissures and Joints which have been subjected to detailed surveying through this study.

Meteorological Conditions

Analysis of reported meteorological data (1960-1979) shown in Table I could reveal the following facts:

- The main prevailing wind directions in the area are essentially from north and / or north west.
- It rains frequently in Siwa, except in summer. The amount of rainfall varies and reaches its maximum during spring time (3.6 mm/ cm^2).
- The temperature differs considerably between day and night, summer and winter. This difference may reach 16-18°c.

High wind velocity in the area acts as an eroding factor. Besides, its action is more destructive when it carries fine sandes. The rate of erosion by wind action is much influenced by the strength of rock units. The hill stratigraphy showed that it is

Age	Rock Unit	Level m.	Litho-logy	Description
Middle Miocene	Marmarica Limestone	+80		Ground Surface
		+70		White limestone with marl intercalations, fossiliferous
		+60, +50, +40		Chalky and richly fossiliferous limestone
				Crystalline limestone, white, dense
		+30		Marl, greenish
		+20		Oyster limestone
		+10		Fossiliferous limestone
Sea Level		o		
Lower Miocene	Moghra Formation			Marl, greenish, gypseous, shaly
		-10		Limestone with thin marl bands
		-20		Marl, gypseous, shaly

Fig.3- Lithological Section of Marmarica and Moghra Formations (Said 1961).

Depth m.	Layer No.	Mean Thick-ness m.	Litho-logy	Description
2	1	3.8		Silicified crystalline sandy limestone, very hard, brownish yellow, sandy grains fine to very fine
4, 6	2	2.5		White sandy limestone, hard, covered with hard salt layer in some places
	3	1.0		Sandy limestone, containing calcarious materials, crystalline, whitish brown, very hard
8	4	2.25		Yellowish white sandy limestone, marly, medium hard to hard, contains white calcarious materials.
10	5	1.30		Brownish silicified sandy limestone, hard to very hard
12	6	2.10		Grey to yellowish shale, marly
14	7	2.10		Yellowish white limestone, medium hard to hard
16	8	1.50		Yellowish shale
18	9	2.30		White sandy limestone, medium hard
20	10	2.00		Yellowish shale
22				White limestone

Fig.4- Detailed Description of Rock Units of Aghormic Hill.

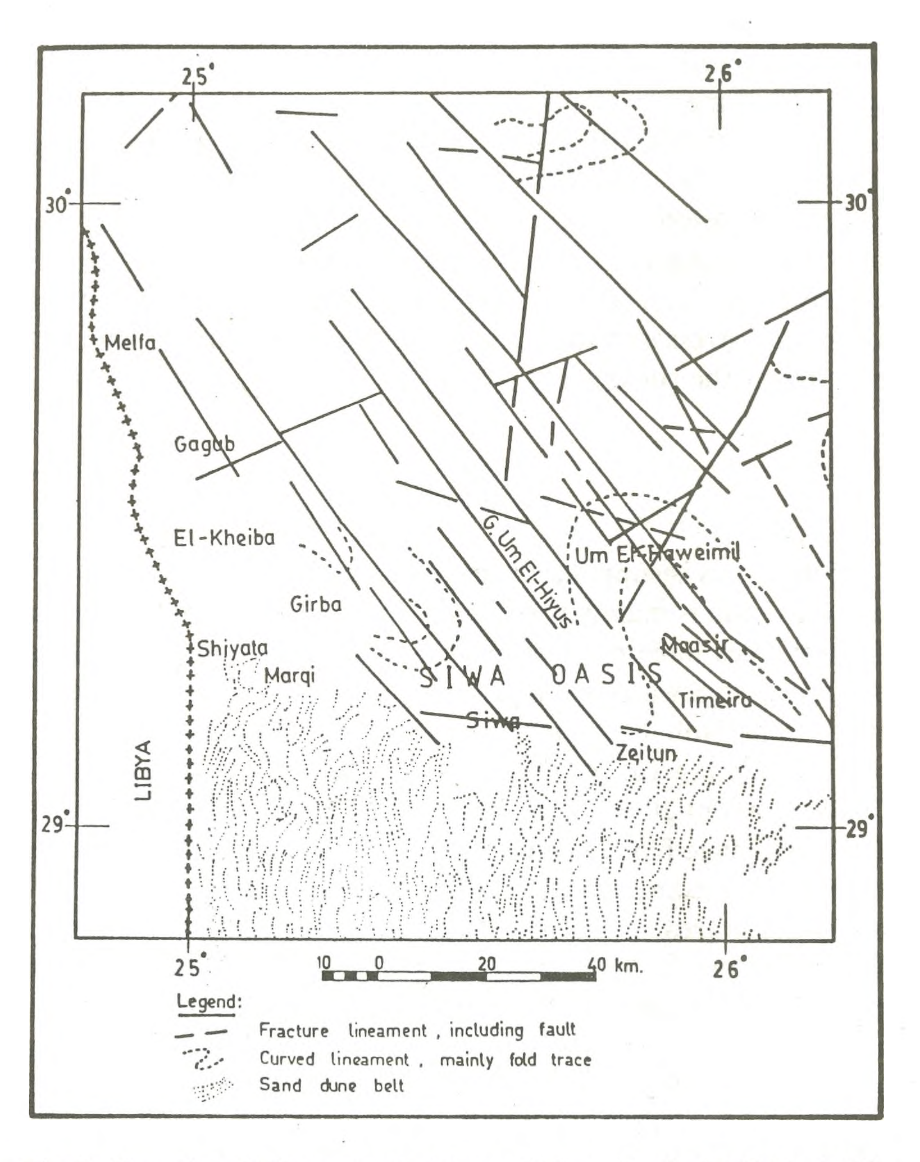


Fig.5- Structural Lineaments Map of Siwa Oasis (R.S.C. 1980).

caped by a hard crystalline limestone which is stronger than the underlying limey, marly and clayey layers. Therefore, the northern slope of the hill has suffered from erosion with varying rates and a new condition of the hill slope have been created, such as formation of a subcaving cantiliver of cap rocks carrying part of the Temple, as observed at its northwest corner (Fig.6). Moreover, the considerable variation in temperature produced differential stresses in the rock masses, resulting in cracking and fissuring of the rocks.

Ground Water

Siwa oasis is supplied by artesian groundwater from springs and wells, and is mainly used in agriculture, on which thousands of palm trees have been grown up. The ground water bearing formations in Siwa Oasis are recent sediments, namely, Miocene layers, and Nubian formations. The groundwater flows out from its bearing formations in the form of springs and wells. There are about 200 springs and wells in Siwa Oasis; the depthes of springs range from 5 to 15 ms. The discharges range from few to several thousands of cubic meters per day.

In Aghormi area, there are 19 groundwater springs. Three of them are at the foot of the hill as shown in the topographic map of Fig.2. The discharge of the most important spring reaches 85 m^3/ day, where the water flows out of the clay beds underlying the limestone formation. Based on information from old natives, the level of ground water is rising slowly and gradually to cover some agricultural lands.

Table 1- Average Values of Meteorological Conditions in Siwa Oasis over 20 Years (1960- 1979) ★ .

Month	Rainfall mm/cm2	Temperature °C		Wind Current Direction
		max.	min.	
January	2.2	22	6	from North and/or North West.
April	3.6	--	--	
July	Zero	40	24	
October	1.4	--	--	

★ After Monthly Meteorlogical Reports GDM.

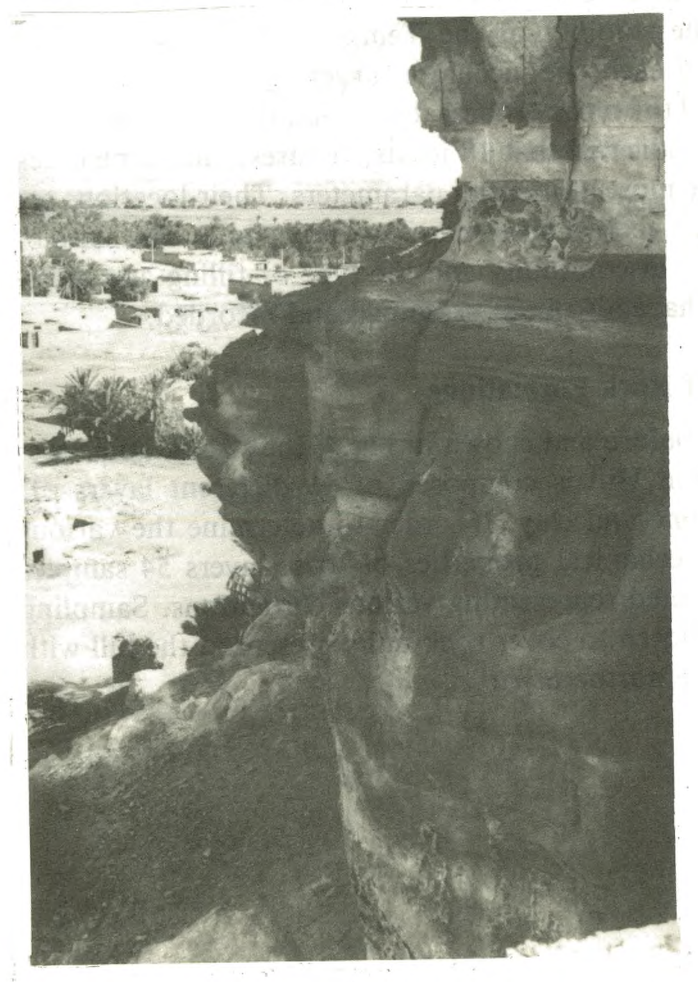


Fig.6- Rock Slope View under the Temple.

GEOTECHNICAL INVESTIGATIONS

Field Work

A. Discontinuities Survey

Aghormi Hill is charactatized by the presence of several types of discontinuites surrounding the hill specially from the northern part where the Temple is located. Three main types of discontinuities could be observed with varying densities. These are cracks, fissuures and joints. Some of these discontinuities are small and limited, others are open and extended to cover several layers. In order to investigate the effect of these discontinuities on the stability of the Temple, and to evaluate the safety factor of each one, accurate surveying was used to measure and record the types of these discontinuities. Field survey of Aghormi Hill indicated that 18 joints, fissures, and some crack systems are the most influencial parameters. Their locations are recorded on the geotechnical map shown in Fig.7. The state of surface of each discontinuity and the type of filling and deposited material have also been examined and recorded.

B. Sampling of Rock Formations

As stated before and shown in Fig.4, the stratigraphic section of Aghormi Hill is composed of 10 different layers of, mainly, limestone and clay. In order to determine the various physical and mechanical properties of these layers 54 samples have been collected representing various formations. Sampling locations are chosen to cover rock units present in the hill with emphasis on the northern part.

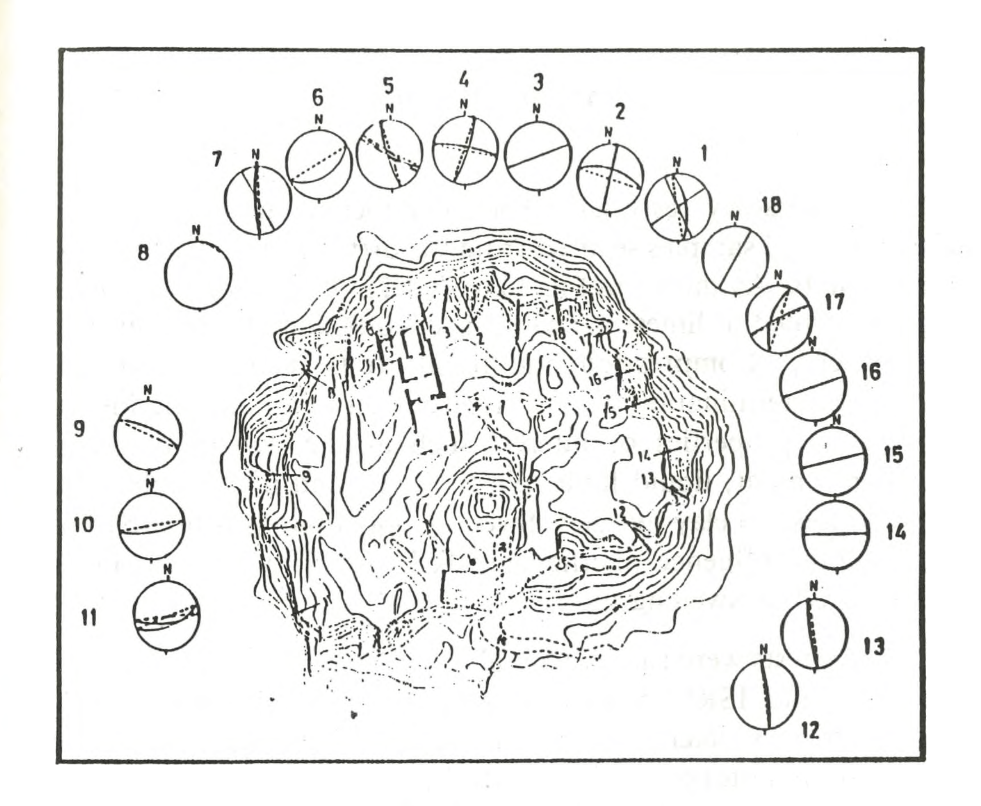


Fig.7- Geotechnical Map of Aghormi Hill.

Laboratory Work

Laboratory tests have been conducted on representative undisturbed samples secured from the different layers of the hill rock units. As shown in Fig.4 layers 1,2,3,4,5,7 and 9 are generally formed of limestone while layers 6,8, and 10 are mainly of hard clay. Compression and tensile tests including the unit weight determination were carried out on limestone specimens. Physical properties of interest such as the determination of water content, liquid limit, plastic limit, and unit weight were performed on clay samples. Swelling potential, as believed to be of major influence on the observed instability of the hill, is measured by swelling tests.

All tests were run in general accordance with the applicable ASTM and ISRM Standards and Recommendations. Tensile strength was determined using Brasilian Test. The Results of tests on limestone are grouped in Table 2.

By the aid of swelling tests, the pressure required to nearly maintain constant volume of tested samples is determined and given along with the other physical properties in Table 3. Another group of swelling tests-in which a pressure equivalent to about the existing overburden is applied on tested samples-are carried out to determine their swelling potential. The results of these tests are summerized in Table 4. Unfortunately, no samples of Layer 6 could be prepared for this test.

According to test results, layers 1 and 3 can be considered as hard resistant rocks, while layers 2 and 9 are of relatively weak formation. Clay layers 6 and 8 are classified as clay of high plasticity and layer 10 is essentially a clay of medium plasticity.

Table 2- Physical and Mechanical Properties of Limestone Layers.

Sample No.	Layer No.	Dry Density (gm/cm^3)	Compressive Strength (kg/cm^2)	Tensile Strength (kg/cm^2)
4	1		263	21
6		2.3	453	30
10			255	19
3	2		53	--
5		1.96	112	10
6			50	--
7			62	--
5	3	2.18	339	23
7			296	24
10	4	2.12	130	11
5	5		136	10
8		2.09	72	--
10			129	9
4	7	2.07	96	8.5
9			93	--
2	9	1.92	38	--
10			42	--

Table 3- Physical Properties and Swelling Pressure.

Sample No.	Layer No.	Natural Water Content(%)	Liquid Limit, w_L (%)	Plastic Limit, w_P (%)	Shrinkage Limit, w_S (%)	Dry Density, γ_d (gm/cm^3)	Swelling Pressure, P_s (kg/cm^2)
1	6	6.73	83	27.3	14.3	1.88	19.6
2	6	7.42	79	22.1	16.1	1.75	9.0
3	8	4.97	60	19.4	17.6	1.73	4.6
4	8	4.09	58	23.6	23.4	1.76	2.2
5	8	5.14	56	22.3	21.6	1.74	2.8
6	10	5.11	46	19.1	17.2	1.88	1.9
7	10	6.33	43	18.3	18.0	1.93	1.2

DATA ANALYSIS

Swelling Potentialities of Shales and Their Impacts

Swelling tests, both of constant volume and of swelling percent under the effect of existing overburden, were performed. Layer 6 is classified as grey to yellowish marly shale and possesses relatively high values of liquid limit and swelling pressure. Its swelling pressure varied between about 9 and 20 kg/cm^2. Relatively lower values of the same properties were measured for both layers 8 and 10 which are classified as yellowish shale. In average, both layers exhibit a swelling pressure of about or less than the actual overburden. This fact was verified (as shown in Table 4) by measuring the deformation while applying a pressure equal to that of the overburden during the swelling test.

As per field observations, water is flowing under an artesian pressure at the foot of Aghormi Hill. Through layers 10 up to 6 (Fig.4), capillary water flow takes place. Therefore, it is believed that layer 6 contributes to the cracking and instability of the hill.

It is worth-mentioning that this phenomenon is observed through recent times, specially after Temple cracking. Old natives who are still alive, accertain a considerable rise of the water surface elevation at Siwa Oasis. They prove this phenomenon by the conversion of a great portion of their cultivated land to marshes and swamps mostly covered now by water. This rise in water elevation in the area made it easier for layer 6 to absorb water, swell and share in the cracking and instability of the hill and consequently the Temple.

Table 4- Swelling Percent Under Existing Overburden.

Sample No.	Layer No.	Natural Water Content,w	Applied Pressure ≅ Overburden Pressure (kg/cm^2)	Swelling Percent (kg/cm^2)
5	8	6.20	2.8	-0.15 *
7	10	6.10	3.1	-0.05 *

★ (-) means compression.

Probability of Local Failures

The engineering evaluation of surveyed discontinuities requires their stereographic projections. Following Phillips (1971), they were projected using the upper hemi-sphere, as shown in the geotechnical map of Fig.7. Analytical study has been carried out to eveluate the probability of local failures along the different discontinuities. Using the directions stated by Hoek and Bray (1977), two programs were developed on an IBM PC computer. They aim at:

1. determining the probability of presence of potential failure surfaces and precising the type of probable failure, and its direction.
2. integration of the physical and mechanical properties of different layers and of surfaces of these discontinuities, and
3. evaluation of safty factor of each discontinuity.

The results of this study is summerized in Table 5. Analysis of these resultes and the geotechnical map lead to the following facts:

1. Joints and fissure systems are not of tectonic origin, they are dispersed in different directions.
2. General (global) failure of the hill is excluded, only local failures may be expected.

Table 5- Probability Analysis of Local Failures.

Type of Probable Failure	Location as shown on Fig.7	Dip and Direction	Safety Factor (1)	Remarks
Wedge Failure	1 2 4 5 5 18	62°, N 122° W 60°, N 162° W 72°, N 122° W 76°, N 62° E 72°, N 32° E 57°, N 72° E	Fair Fair Fair Critical Critical Fair	
Plane Failure	5 6 7 9 10 11 13	75°, N 116° E 47°, N 30° W 80°, N 166° E 65°, N 153° W 68°, N 8° W 66°, N 14° E 76°, N 82° E	Critical Critical Good Fair Fair Fair Fair	-Only in Layer 1.
Rock fall and Toppl-ing	3,8,12, 14,15,16, 17	---	--	

(1) Good means 1.7 or more **Fair means 1.3 - 1.6**
Critical means «103 and» 1.

3. Three modes of failure could be expected in Aghormi Hill: wedge failure, plane failure, and rock fall or toppling.
4. The presence of potential failure surfaces appears to be more frequent near the Temple location. The two surfaces, No. 5 and 6, just below the temple are in critical state and need immediate supporting and reinforement.
5. Location No 8 is characterized by cracking of relative high intensity (4 per meter) and is limited to limestone layer No.9. This is due to the man - made cavities in the underlying shale (Layer No.10).
6. The east side of the hill is characterized by rock falls and toppling ranging from small pieces to huge blocks.

Mechanism and Origin of Discontinuities

The process, again, may be analysed as follows. Water reaches clay beds either from rainfall and or ground water flactuations. Clay swells and exertes pressure on the overburden layers. In hot periods, water is evaporated and clay loses its volume expansion. Repetition of this operation produces cyclic stresses that lead with time to initiate cracking of overburden layers. Field observations that support this hypothesis are:

a. All cracks, fissures and joints exist at layer No. 6 and above.
b. The discontinuities are dispersed and vary in their intensities; the frequency is higher at the northern part than at others.
c. It seams that the discontinuities are radial, that is, one can imagine a centre for them located inside the hill.
d. Limestone layers intercalated with clay layers are cracked and have relative weak properties.

CONCLUSIONS

Based on the results presented herein, the following conclusions can be advanced:

1. Aghormi Hill discontinuities are not of tecotonic nature.
2. The swelling potential of clay, specially layer No. 6, is mainly responsible of initiating the cracking process.
3. Other factors such as weathering agents, erosion, and man-made cavities share the responsibility of deterioration, cracking, and instability of the hill.
4. General or global failure of the hill is excluded, only local failures may be expected.
5. Potential failure surfaces near the Temple location (specially No. 5 and 6) are in critical state and need supporting and / or reinforcement.

ACKNOWLEDGEMENT

The authors sincerely acknowledge the Egyptian Antiquities Organization for invaluable help and continuous support throughout the progress of this work.

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II.- EGYPTOLI 1/87

SOME SACRED EMBLEMS EMPLOYED AS SUBSTITUTES FOR FIGURES OF DEITIES.

BY

AHMED EL-SAWI

In the three principal monuments of Abydos, namely, the temple of Sety I, the temple of Ramesses II and the Osirion, there are several representations of sacred emblems that are employed in wall-scenes as substitutes for the anthromorphic figures of deities. The most numerous of these representations is the Ḏd pillar of Osiris.

THE ḎD PILLAR OF OSIRIS [1] :

In two scenes on the western wall of the Osiris-Hall, in the temple of Sety I (lower register) are shown two episodes in the ceremony of "SETTING UP THE Ḏd," In each scene the Ḏd is represented as being crowned with the divine diadem of the sundisk and two tall plumes within the disk are two uraei with the crowns of Upper and Lower Egypt resepectively. In the space between the second and third cross bars are a pair of human eyes and eyebrows.

In the first scene, where the king assisted by the goddess Isis is shown erected the Ḏd (photo No 1), the shaft of which is unadorned. But in the second where the pillar is upright position upon its base and held in place by a statuette of the king, the shaft is clad in a long, full kilt, red in colour and having a ham of horizontal stripes. The kilt is held in place by a white girlde red, fringed ends (fig. 1, photo 2). [2] In this scene, Seti I is approaching the Ḏd with two pieces of linen in his hands.

The significance of the scene is that in both examples the pillar is referred to as (First scene): [Pl.1.1] Osiris, the August Ḏd pillar. A vertical text behind Isis reads: [Pl.1,2] "Words spoken by Osiris Wennefer" O my son, lord of the two lands, Men-Maāt-Rā. I give to thee victory and might over every foreign country like Raʿ. (Second scene, figure 1): [Pl.1.3] The pillar is designated "Osiris, the August Ḏd pillar who dwells in the Mansion of Men-Maāt-Raʿ."

Behind the pillar, three vertical texts read [Pl.1,4]:

1- Words spoken by Osiris, the August Ḏd. Pillar, my beloved son, Lord of the two lands, Men-Maāt-Raʿ: Thou dost exist (as) Horus (my) son (in) the mansion (temple) like heaven forever.
2- Words spoken (3) "I give thee millions of years with Sd-feasts, thou appearing uppon the throne of Horus."
3- Words spoken: "I give to thee the lifetime of Raʿ."

These texts leave no doubt that the Ḏd pillar is identified with Osiris himself, a conscious, articulate entity, and not a mere gilded wooden cult object. A similar, but rather more ornate representation of the Ḏd Pillar occurs on each of the two pilasters near the end of the northern and southern walls of the second hypostyle-hall of the temple of Seti I (photo No 6). In these examples the pillar is surmounted with horizontal ram horns, supporting the solar disk and plumes, two human eyes and eyebrows are below the upper cross-bar and below the lower cross- bar is a wide and ornate wsḫ- collar, and a shrine- shaped pectoral pendant. Down the centre of the shaft is a vertical inscription, that reads:

Northern Pilaster [Pl. 1,5]: "King of Upper and Lower Egypt, Lord of the two lands, Lord of offerrings, Men-Maāt-Raʿ, bloved of (Osiris) Khenty Imentiu, Wennfer, Lord of the sacred land, the August Ḏd pillar, who dwells in Abydos."

Southern Pilaster [Pl. 1,6]: "King of Upper and Lower Egypt, Men-Maāt-Raʿ beloved of Osiris Khenty - Imentiu, Ta-tanen, who dwells in Abydos Wennefer therein is his true name" [4].

Note the interesting identification of Ta-tanen with Osiris Khenty Amentiu Wennefer and the seeming statement that the latter is the true name of the god in Abydos.

A somwhat similar represention of the Ḏd- Pillar occuts on the eastern wall of the great Hall of the Osirion. Here the Ḏd with its human eyes and eyebrows, wears the crown of ran horns, disk, plumes and uraei. Over it (as over the figure of a king) is a solar- disk flanked by uraei with the crown of Upper and Lower Egypt (But the crowns are in reverse to the actual position of the serpents!) and the emblem of life hanging here from the Ḏd which is supported by two statuettes of a king wearing the crowns of Upper and Lower Egypt, stands upon a base in the form of a building, with a cornice and doorway. on each side of the base are two uraei resting on the sign ; that to the left has the name of Isis above it, while the right one has the name of Nepthys (Figure 2).[5]

An even strange pictoral emphasis on the identification of Ḏd with Osiris himself occurs in the temple of Ramesses II at Abydos [6]. Here the pillar is surmounted by the human- head of the god (Figure 3) [7]. And below the lowest cross- bar is a wsḫ- collar with a hawk's head on each end. Two royal statues both wearing the crown of Lower Egypt, supprt the shaft of the pillar, which stand upon a plain, rectangular base.

At the western end of the southern wall of the chapel of "Nefertem" in the temple of Sety I is a representation of Osiris Wennefer, whose head is replaced by a Ḏd-pillar (photo No 7) [8].

THE ṮIT – EMBLEM OF ISIS : [9]

On the eastern wall of the great Hall of the Osirion is a representation of the Isis- Ṯit- emblem (sometimes called the "GIRDLE" of the "BUCKLE" which here seems to personify the goddess herself. The Ṯit is surmounted by a female human head, wearing the Vulture crown surmounted by a disk, horns and two pairs of plumes (Figur 4). This representation is seen

near that of the above mentioned human eyed Ḏd pillar (Figure 2) and T3- Wr emblem of the Abydos nome. It is significant that the latter shows no anthromorphic traits whatever.

THE T3 – WR SYMBOL :

At the extreme northern end of the west wall of the Osiris-hall in the temple of Sety I is a very beautiful representation of the T3- Wr [10] but unfortunately the upper part of the scene is destroyed. The scene deals with the rite of anointing the emblem by Sety I within a golden shrine. the T3- Wr stands in the centre, to the right Sety I reaches up to anoint the top of the symbol considerably taller than the king, to the left stands Isis with both hands raised to steady the emblem.

The T3- Wr itself is a sophisticated beautifuly decorated odject. The upper extremity is surmounted by two tall plumes, raising from podium. Two uraei the crowns of Upper and Lower Egypt- respectively, rear their hands to the right, while their bodies pass Over the curve of the top of the emblem and hang down to the left. the rounded part of the emblem bears the head of Osiris, rendered full- face, and wearing a long, heavy wig, and the false beard. On the brow are two more uraei, the northern one wearing the crown of Lower Egypt and southern one that of Upper Egypt. The rest of the emblem is decorated with small balls (bead- work separated with three plain bands, and terminating at the lower end in a row of drop shaped pendants (Figure 5). The long pole of the emblem is supported by two kneeling statuettes of the king. The emblem, the goddess Isis and Sety I stand together upon a low platform, with a cornice. To the right of T3-Wr is a stand with five pots of ointment, and to the left two offering tables, each supporting a libation jar and lotus flowers. Above the heads of the goddess and the king are the lower parts of a n offering list (photo No 5).

A short vertical text designates the T3-Wr as [Pl. 1,7]: "Osiris, who dwells in the House of Men-Maāt-Rāʿ" denoting that the emblem and the god are identical.

Further evidence comes from two longer vertical texts to the right and left of the shrine,
[Pl. 1,8] right hand text: (Words spoken by Osiris) Khenty – Imentiu to his son, Lord of Diadems, Sety Mer-n-ptaḥ: "I give to thee favour and love, riches with gladness of heart and power, O thou likeness of Isis upon earth ...."

[pI. 2, 9] left hand text: (Words spoken by Osiris) Wen-nefer, who dwells in the mansion of Men – Maāt – Raʿ: "I give thee the lands in peace the rebels against thee are for thy knife, it is thy majesty who is chief of the rulers of the foreign countries forever."

Both speaches are clearly addressed by god Osiris, manifest in the T3- Wr, to the king. However some scholars are of the opinion that the T3- Wr was in reality religuary containing the embalmed head of Osiris and Cite this representation as a proof of their theory. But the fact that this representation accurs with other scenes showing sacred emblems which personify gods. And in view of the accompanying texts, I think that we may asume, that the T3- Wr is here the personification of Osiris himself.

THE Ḫ̬RP – SCEPTRE :

On the western wall of the Osiris in the temple of Sety I are two scenes depicting the king adoring the image of God Thoth on a standard [11]. In the first scene (from north) Sety I offers incense to Thoth in the form of an ibis, (photo 4) designted [pl. 2, 10]: "Thoth, Lord of the devine words, who dwells in the mansion of Men-Maāt-Raʿ."

In the second scene Sety offers a loaf of white bread to a golden Ḫrp scepter. The emblem, which is of a bigger size than the king himself, has a pair of human eyes and eyebrows near the upper end of the blade. It rests upon the Maāt pedestal ⚌, and is supported by a kneeling royal figure (Figure 6; photo No 3)[12]. In front of it is a laden offering-table under which are two jars of beer, resting in ring-stands, and decorated with lotus flowers. The Ḫrp is designated [Pl.2.11]: "Thoth, the director of the gods[13] who dwells in the mansion of Men-Maāt-Rȃ."

Behind the sceptre is standing on the same pedestal of Maāt a standars with a figure of a hawk, whose chest and upper part of the wings are bound with a red ribbon[14]. The hawk stands upon a plain golden perch, also supported by a kneeling royal figure.

Three vertical lines of text read:

1- (Words spoken by Thoth, director of the gods[15]: "O my beloved son, Lord of the two lands, Men-Maāt-Rȃ, how beautiful are the monuments which thou hast built for my father, Wennefer!"

2 - "I cause for thee that thy monuments endure like heaven. Thy lifetime being like that of the sun disk (itn) within it within it[16]."

3 - "I give to thee the kingship of Rȃ forever upon his throne upon earth."

In this scene, the ḫrp, of caurse personified Thoth in his role of [hieroglyphs] .

CONCLUSIONS:

From the examples given here it seems clear that there was a belief that certain god could manifest themselves, actually and completely, in their inanimate sacred symbols, granting a belief in the existance of **the K3**, and its power to enter or even animate

a replica of itself. It is easy to understand the belief that **the K3** of a god or a deceased person could manifest itself in a statue or relief representing its normal host. But the idea underlying the relief we have just discussed, namely that a devine entity could manifest itself in a sacred but normally inanimate object has a deeper and more profound significance, which can be interpreted as a conscious and deliberate reference to a primitive from of fetish-worship from long before dynastic times. I hope that this discussion and analysis will give more light on the symbolism and the methiology in ancient Egypt.

NOTES

1 - Henry Frankfort, Kingship and the Gods, (1978) PP. 178, 179; George Posner, Dictionaire de la civilisation Egyptienne, Paris 1959, PP. 91, 207;
Erman, Religion, P.31; Gressmann, Tod und Aufestehung des Osiris, P. 9; Sethe, Dramatische Texte, P. 156; Guthier, Annales 35 P. 81; Bonnet, Reallexikon der aegyptischen Religionsgeschichte, P. 149 ff (Berlin 1952).

2 - Celverly, Gardinner, Abydos, vol III Pls 6-9; E.A. Wallis Budge, Osiris, vol. I (New York 1973) P. 56;

3 - The signs (ḏd mdw) are repeated at the head of each vertical line in nearly all inscriptions in the temple. perhaps they take the place of "INVERTED COMMAS": denoting that the text is supposed to be spoken, or as a question.

4 - As "Wennefer" among (them is) his true name ?

5 - Budge, The book of the dead, (1977) p. 73 ff, (The scene is from the papyrus of Ani, British Museum No 10, 470 sheet 20, pl. 2); for the same idea ibid, pp. 51 - 56.

6 - The southern face of the southern pillar in the southern statue-hall.

7 - Budge, op. cit., Osiris, vol. I, P. 52.

8 - Budge, op. cit., Osiris, vol. I, P. 51.

9 - Budge, op. cit., The book of the dead, P. 522; Budge, op. cit., Osiris, vol. I, PP. 276-277, vol. II, P. 280.

10 - The standard of the name of Abydos, the 8th nome of Upper Egypt; Celverly, Gardiner, Abydos, vol. III, Pl. 6; H. Frankfort, op. cit. PP. 201-203; Quibell, Hierakonpolis, vol. I, Pl. XLI; Sethe, Urgeschichte, PP. 64-65; Abdel Monem Abu Bakr, Untersuchungen ueber die aegyptischen Kronen, (Berlin 1937) P. 40, Pl. 10; Budge, op. cit., Osiris, vol. I, P. 54.

11 - They occur immeditaly to the north of the above mentioned scenes of "SETTING UP THE Ḏd."

12 - Celverly, Gardiner, op. cit., vol. III, Pl. 7.

13 - Controller or administrator ? or perhaps the sing ḫrp should be read as Sḫm, in which case the title could be "POWER OF THE GODS."

14 - Does the hawk personify also Thoth ?

15 - Note that the signe is here determined by a divine male figure, again showing that the emblems are here considered as the actual manifestation of the god.

16 - Itn the sun-disk. Despite Sety's known hatred for Akhenaton and all his works, there was no animosity against the Aton (Itn) and this word occurs elsewhere in this temple to designate the solar-disk.


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PL : II

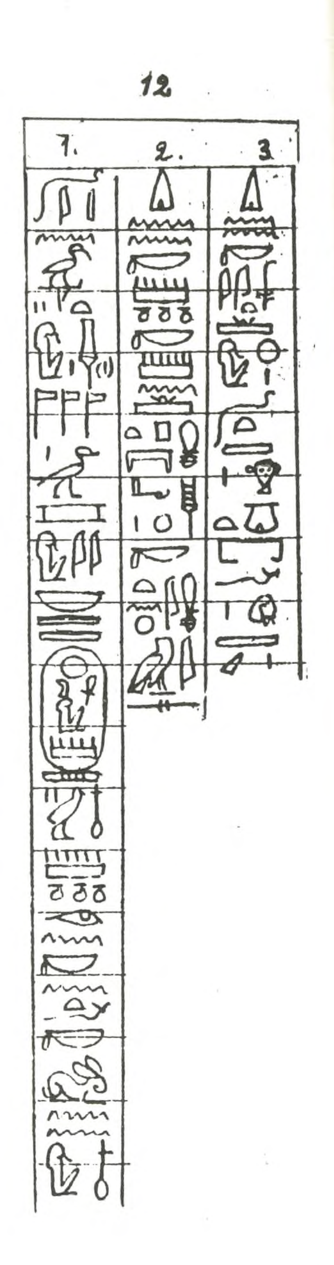
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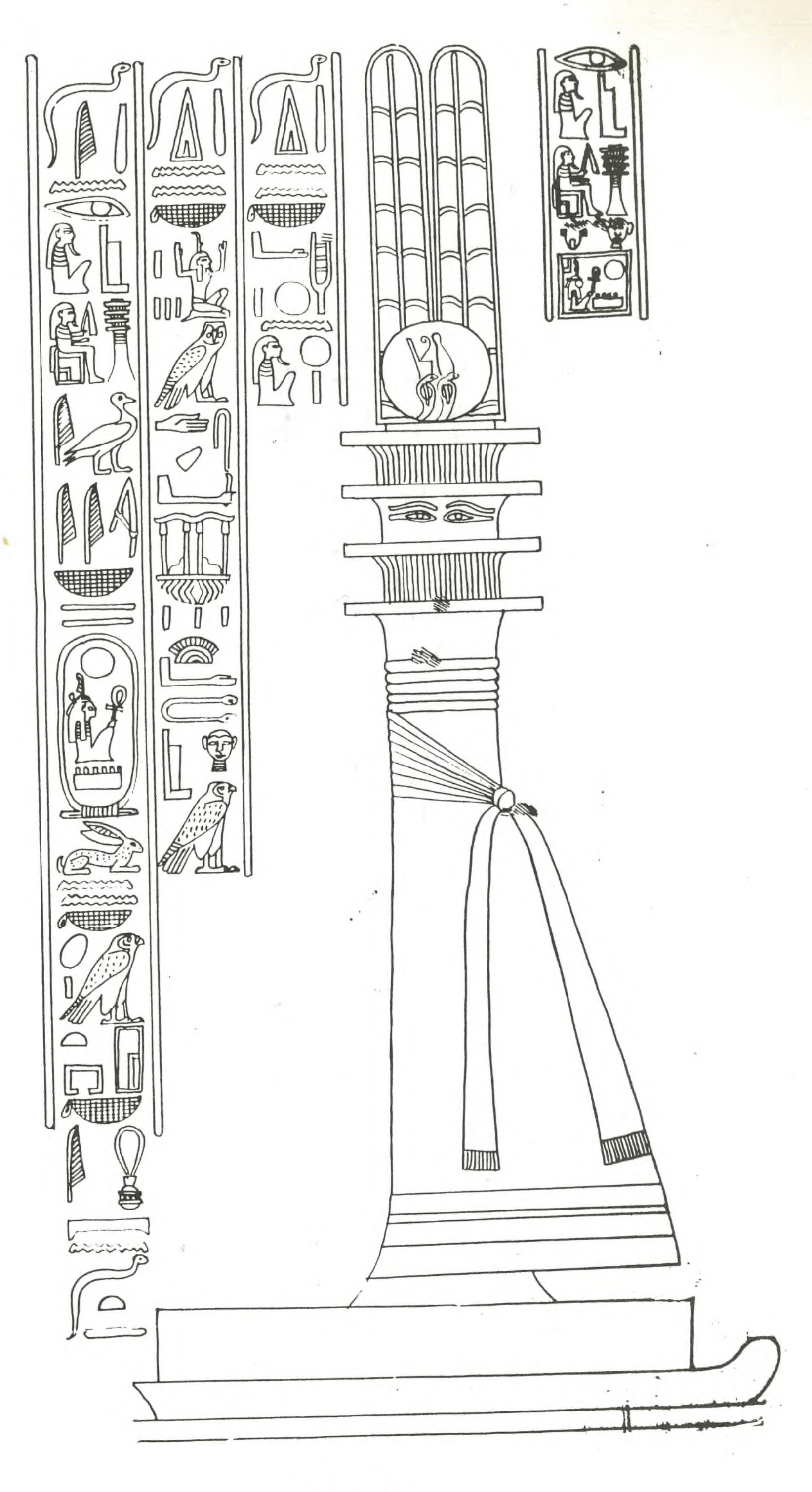
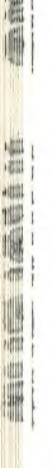


FIG : 1



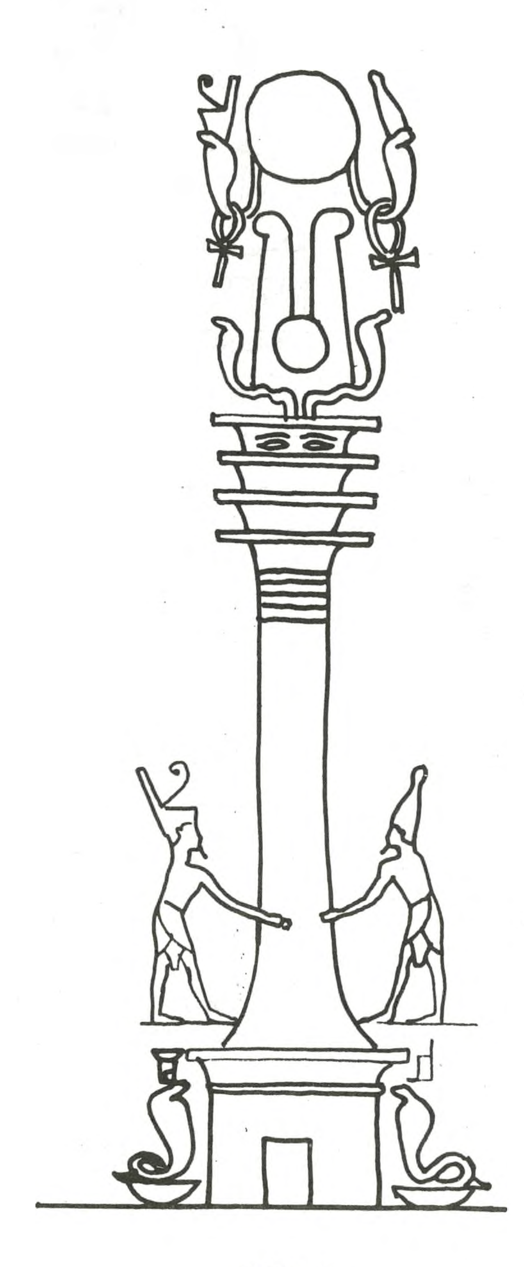


FIG : 2

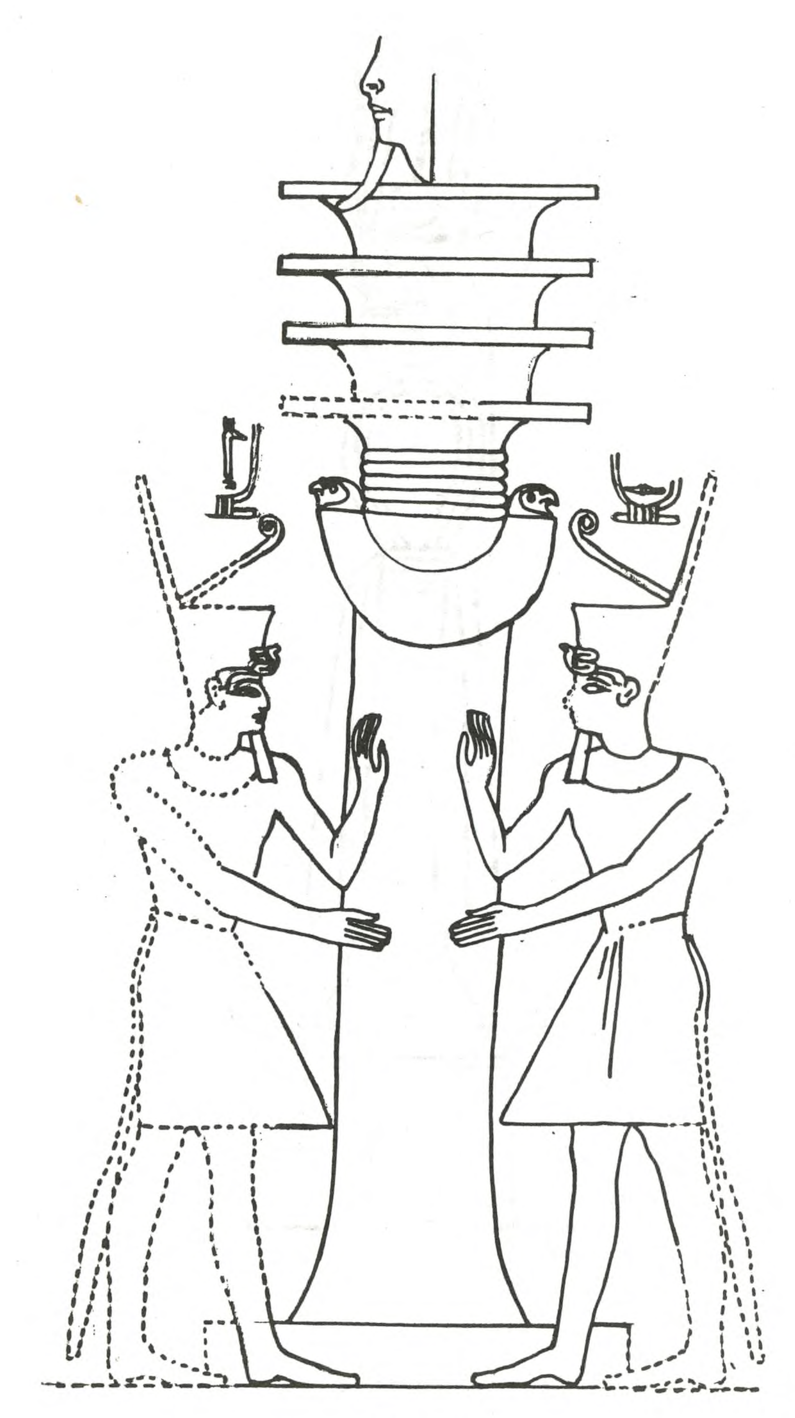


FIG : 3

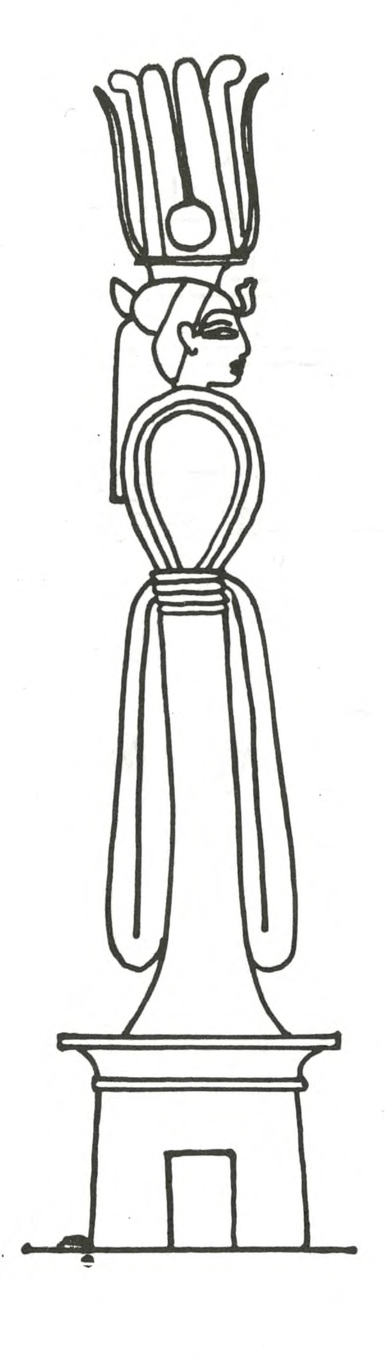


FIG : 4

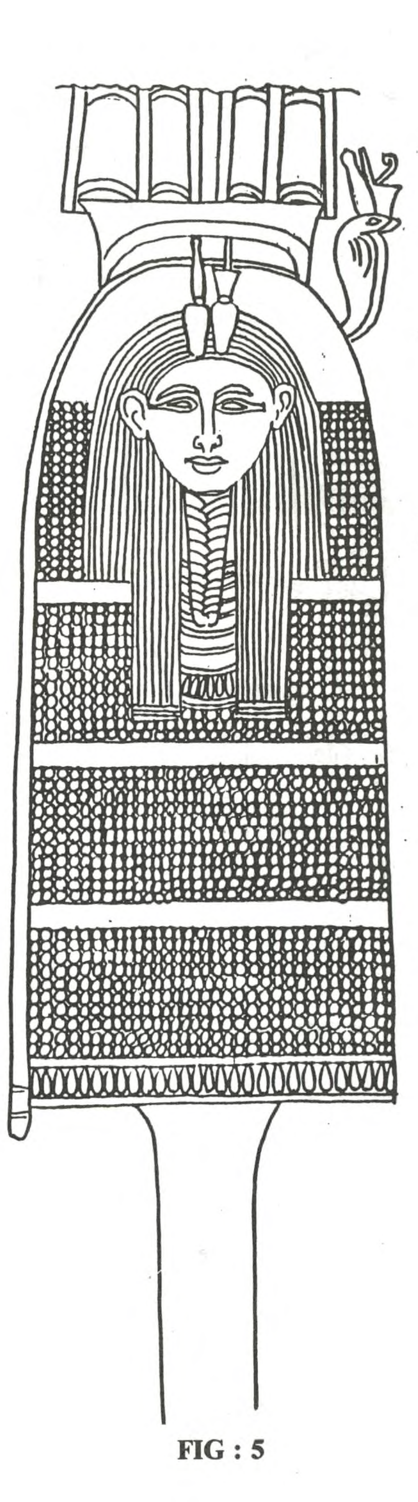


FIG : 5

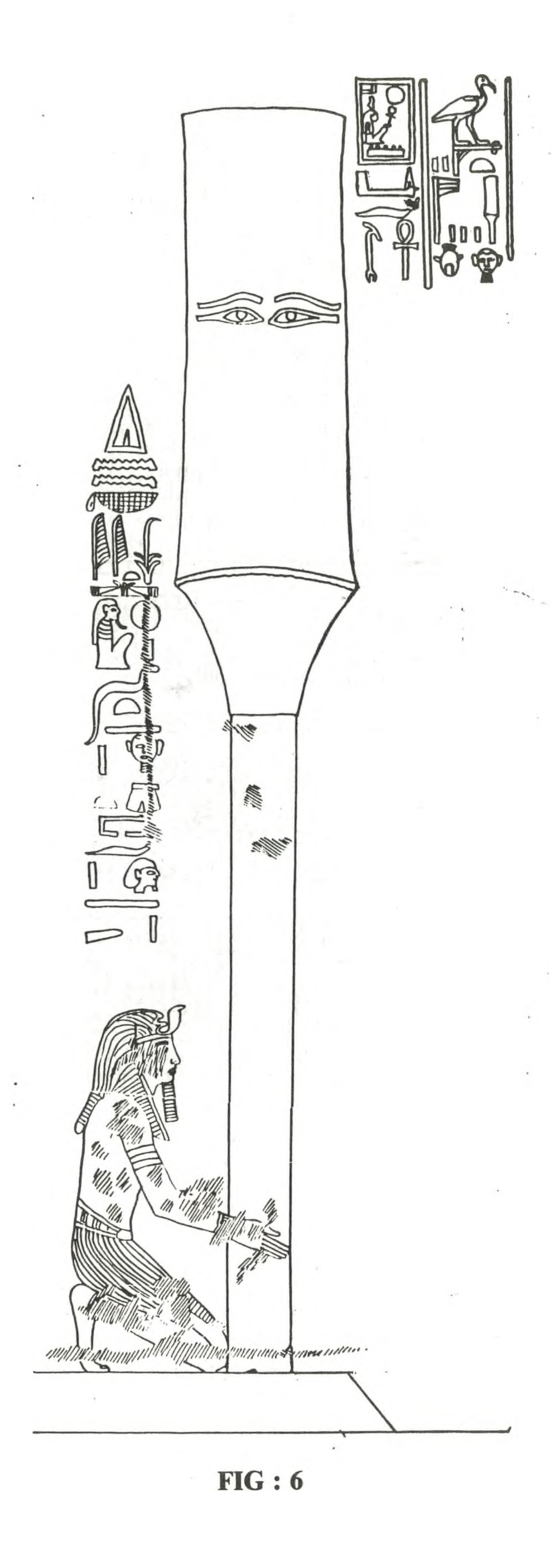


FIG : 6

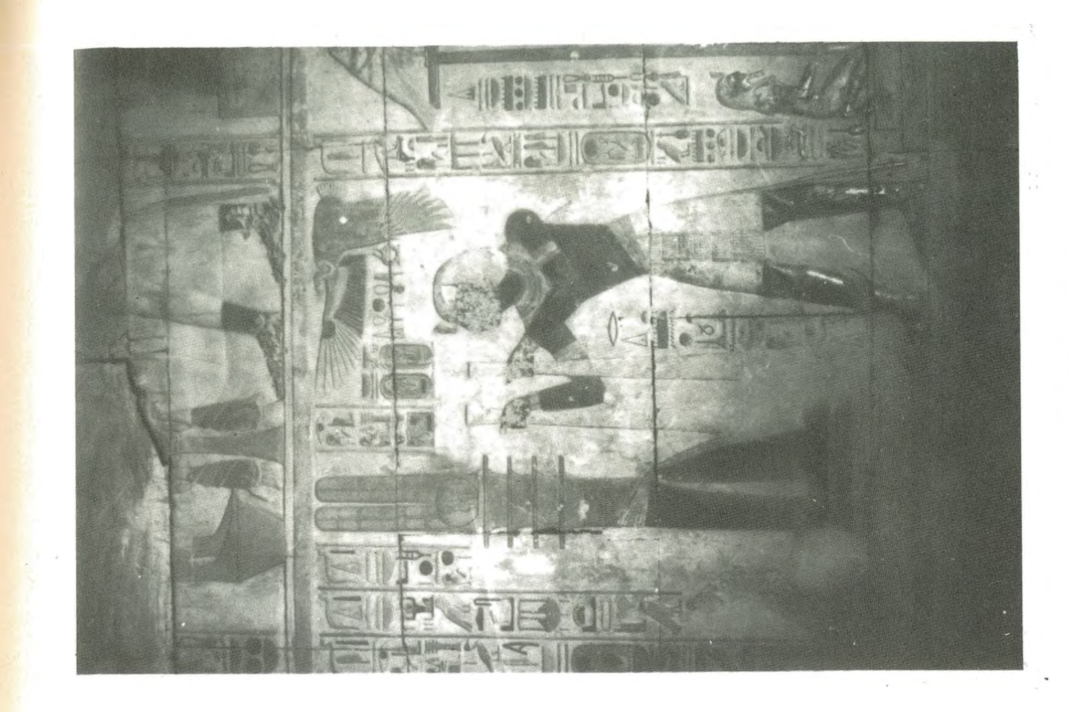


PHOTO : 2



PHOTO : 1



PHOTO : 3



PHOTO : 4



PHOTO : 5



PHOTO : 6

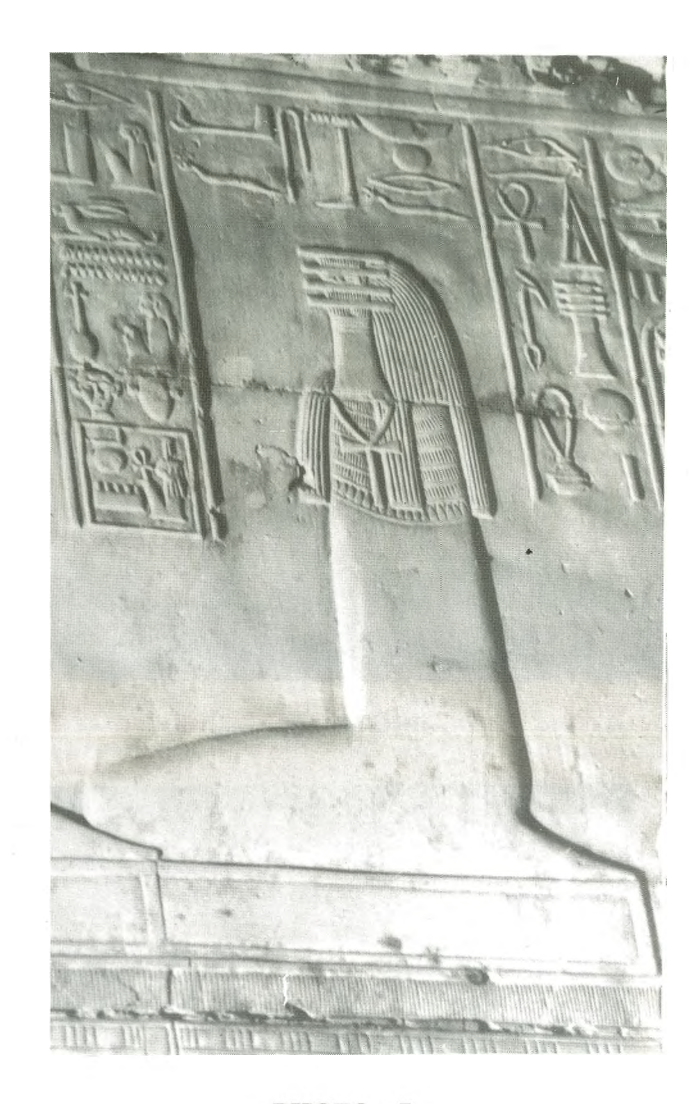


PHOTO : 7

III.- SOME VARIATIONS OF WRITING OF THE NAMES OF SETY I AT ABYDOS.

BY
AHMED EL-SAWI

When Sety had become King, the god Seth came to great known, the army that set Forth for the East countries in the First regnal years of Sety I consisted of Three divisions, that of Amon, of Raͨ, and of Seth. The army of Ramses II, which was to Fight the Famous battle of Kadesh, Consisted of Four divisions, That of Amon, of Raͨ, of Ptah, and of Seth. That means Seth From the begning of 19 **th** Dy. is become accounted one of these according to the army and to Court eireles [(1)].



The normal writing of the personal name of Sety 1 is, of course, (see pl. I. Fig. 1) **Stjj-mrjj-n-pth**. This form is found on all his monuments, other than those of Abydos. It is the correct form, using the figures of the Gods Seth and Ptah. But while Seth was tolerated during the XVIIIth and XIXth dynasties in many parts of Egypt, and especially in the eastern Delta [(2)], where he was regarded as a war-god [(3)], he was certainly highly unpopular in Abydos, where he was, of course, detested as the auk enemy and murderer of Osiris.

Therefore, when Sety began building his monuments at Abydos, his name must have caused some embarrassment. It was unthinkable that his cartouche, containing the name of Seth should be carved in the Temples of Osiris, and in that God's most sacred district!.

The mere sùbstitute of the pictographic sign by the alphabetic form would not have been acceptable- the hated name of Seth would still have been present. So, the persons responsible, boldly delated all mention of Seth, and in the inscriptions in the Temple proper, substituted the sign for thus changing the King's personal name from Sety to Tity (or Thety ?)! [4] (See pl. I. Fig. 2) For the inscriptions in the annex to the Temole (which consisted of a fine pillared audience hall, or pavillion, and storage rooms), they went still further. Changing the Seth- figure for that of Osiris, they altered the King's name to Wsirjj (pl. I. Fig. 3).

The epithet following the personal name also underwent some changes. Instead of the normal, simple form of **Mrjj-n-ptḫ**, determined by a figure of the god ptah (pl, I. Fig. l), they added to the name to the name of ptah a figure of Osiris, wearing his typical crown with the flanking plumes, or the white crown of Upper Egypt, (pl. I. Figs. 2,5). This made the epithet read: **Mrjj-n-ptḫ- Wsir** "Beloved-of-pth-and-Osiris" (or "of-ptah-osiris") [5]. An exception occurs on some doorjambs in the annex, where the name of ptah occurs, but with no determination (pl. 1. Fig. 3). There was, of course, no objection to the God ptah in Abydos but it was presumably considered tactful to mention the name of Osiris as well. Or the determinative of ptah may be omitted, and replaced by a figure of ptah with the crown of Osiris (pl.I. Fig. 4).

An interesting variation of the name occurs on an abacus of a column in the Osiris Hall (Pl.I.Fig. 5). This reads: **S3-Ra^c Titjj Mrjj-n-Ptḫ Wsir** Mrjj Wsir ("The Son of Re', Sity beloved of Ptah-Osiris, beloved of Osiris".)

The prenomen **Mn-maāt-Ra^c** ("Established-is-the-Truth (or Justice)-of-Re' ") (see Pl. II Fig. 6), contained no embarrassing

elements, but it lent itself to several attractive and sometimes fanciful variations, of which the following are examples:

No. 1 **Mn-maāt-Ra^c** this is the common from of the prenomen, found at Abydos and elsewhere. (Pl. II. Fig. 6).

No. 2 **Mn-maāt-Ra^c** (Pl. II, Fig. 7,8) a fanciful form, showing the God Ra^c, holding the feather maāt, and seated on the **sign mn** . In Fig. 7, which is from the columns in the Osiris Hall, the name is flanked by disk-crowned uraei [6], In Fig. 8, which is from the false-door of the cultchapel of Amun Ra^c, the name files a plian rectangle in the "transome above the door" [7].

No. 3 (pl. II, Fig. 9) **cnḫ-nṯr-nfr-Mn-maāt-Ra^c-Mrjj-Wnnfr** ("Live the Good God, men-maat-Ra^c beloved of Wennefer"). From an abacus in the Osiris Hall. [8]

No. 4 (pl. II. Fig. 10) **cnḫ-nṯr-nfr-mn-maāt-Ra^c Mrjj-Wsir** ("Live the Good God, men-maat-Ra^c, beloved of Osiris"). [9]

No. 5 (pl. II, Fig. II) **cnḫ-nṯr-nfr-Mn-maāt-Ra^c (Mrjj) Wsir nb T3-ḏsr** ("Live the Good God, men-maat-Ra^c , beloved of Osiris, Lord of the Sacred Land".) [10]
There are also the variations: **Mn-maāt-Ra^c Mrjj-n-Ra^c** ("men-maat-Ra^c, beloved of Ra^c") and **Mn-maāt-Ra^c Ṯit-Ra^c** ("men-maāt-Ra^c, Image of Ra^c"). Both occur on an architrave in the Osiris Hall. [11]

No. 6 (pl.III, Fig. 12) **Mn-maāt-Ra^c HḲ 3-Iwn.w** ("men-maāt-Ra^c, Ruler of Heliopolis".) From the eastern jamb of the door leading from the Second Hypostyle Hall into the corridor of Kings. On the western jamb of the same doorway is much-damaged version of the prenomen, in which the epithet was **Hḳ 3 W3st** ("Ruler of Thebes"). [12]

No. 7 (pl. III, Fig. 13) **Mn-maāt-Ra^c**, an interesting, but perhaps faulty, writing of the prenomen. Here the sign of the obelisk is used to replace It is flanked by figures of Ra^c and maāt. But Ra^c is holding the feather maat, which,

in view of the fact that the Goddess herself is represented, makes this element **Maāt** redundant !, most probably means that Rc represent also the troth. This writting occurs on a pectoral of a figure of Amon-Min, in the Cult-chapel of Amon-Ra^{c}. [13]

No. 8 (pl. III, Fig. 14) is a very interesting variation of the prenomen. It occurs with a figure of Sety I, who is seated in a shrine with the God Osiris, and is supposed to be dead and deified. Another figure of Sty, shown as a living King, Kneels before the shrine. The prenomen accompanying the deified figure of the king is not enclosed in a cartouche.

It reads Mn-Maāt-Ra^{c}, and is followed by the epithet Ntr-c ("The Great God"). Here the oblish again replaces the sign , and is followed by the figures of maat and Ra^{c}, thus placing the signs in the order in which they are pronounced, instead of the usual manner placing Ra^{c} before maat and maat before **mn** for honorifie. From the extreme southern and of the eastern wall of the Osiris Hall. [14]

No. 9 (Pl. III, Fig. 15) A very beautiful variation of the writing of the prenomen. The sign is flanked by standing figures of maāt and Ra^{c}.

It occurs on the jambs of the doorway leading from the Hall of Soker to the Chapel of Soker-Osiris, in an elongated cartouche containing the names and epithets of Sety I in enigmatic writing.

No. 10 (Pl. III, Fig. 16) Here the disk of the sun, Ra^{c} appears above the top of the obelisk, **mn**, while the Goddess Maāt squats to the side.

This form occurs in the writing of the name of the Temple of Sety I **Hwt-Mn-maāt-Ra^{c}**. This particular example occurs on the western wall of the Osiris Hall. [15]

NOTES

(1) R.O. Faulkner, The ware of Sety I, JEA 33, (1947), P. 37 ff.; The same outher, Egyption military organisation, JEA, 39, (1953), P. 42; M. Habu, Pls,12,16,80,92,98.

(2) According to the Famous "Stela of 400 years" From Tanis (and now in Cairo museum) the Family of Sety I were an old military family, established in the Sethirite home since the time of Hyksos, and names compounds with that of Seth seem to have been popular amung them, see:- Stadelmann, Die 400 Jahr Stela, CdE40, no. 79, (1965), P. 46. ff; W.Helck, Die Beziehungen Agypten, Zu vorderasien im 3 und 2 Jahrt ausend. chr, Wiesbaden, (1962). P. 353; T. Velde, Seth, God of Confusion, Leiden, 1977, PP. 127-32; J.Wilson, The Burden of EGYPT (1957), PP. 159-60, 239-40; Montet, in Kemi, IV (1933), P. 191 ff.

(3) J.B. Pritchard, The Ancient Near East in Picture, (1954) P. 317; H. Haas, Bilder atlas zur Religionsgechichte. Agyptische Religion, Leipzig-Erlangen, (1924). no 54. (Stela From Thebes: Berlin 8440); J. Černy, La date de l' introduction du Culte de Seth dans la Nord est du Delta, ASAE 44, (1944). P. 295-98; J. Vandier, La regligion Egyptienne, Paris, (1949), P. 149; L. Habachi, Khataāna-Qantir: Importance, ASAE. 52 (1954), P. 513.

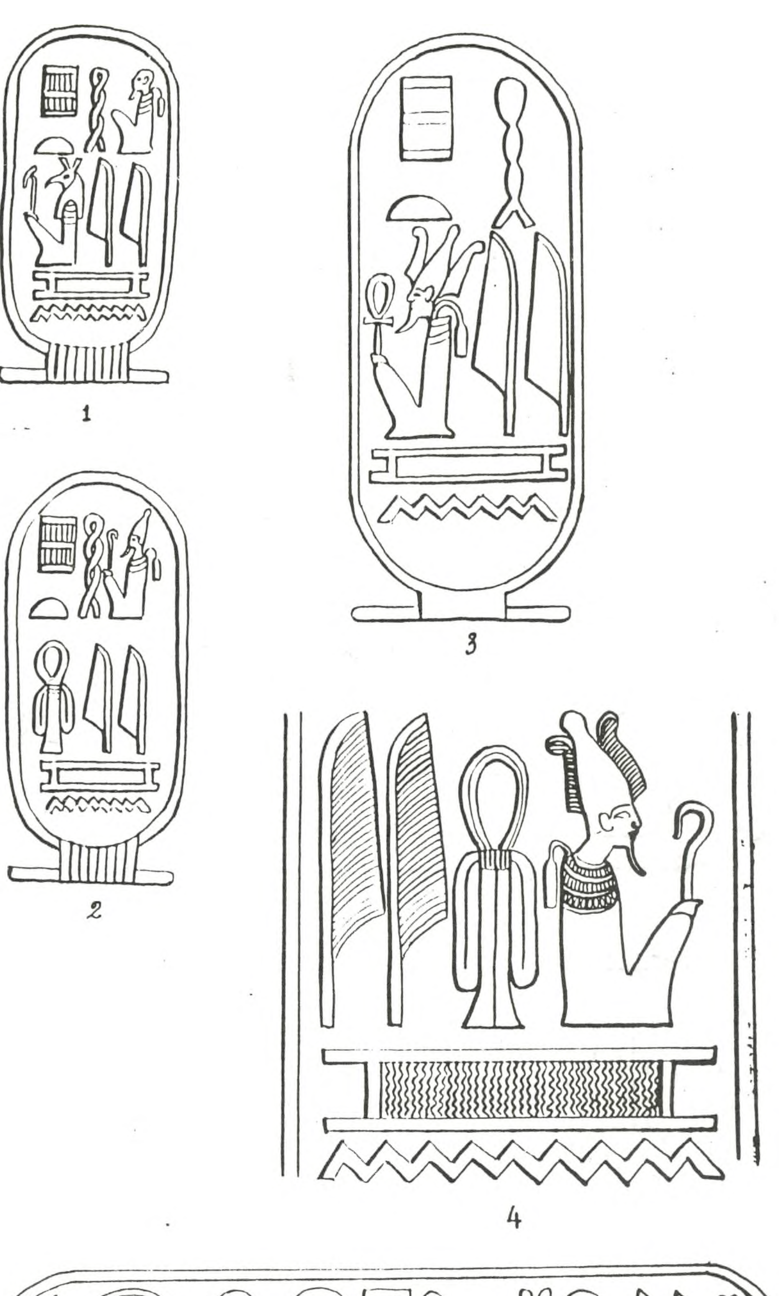
(4) For the sign Ṯit or (Thety), the amulet which connected with Isis. See:- Budge, Book of the Dead, London, 1977, P. 522; 'Ib, Osiris, Vol. II, (1973-New York), PP. 280, 365, 366.

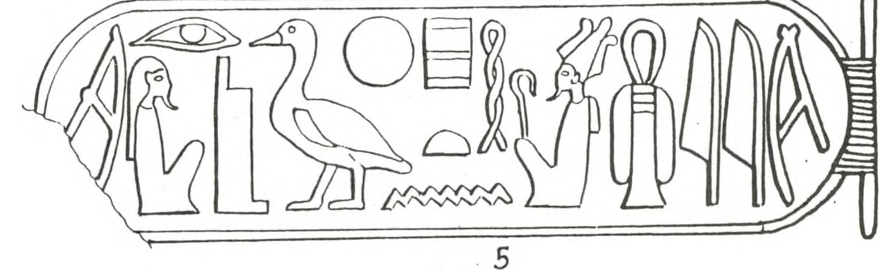
(5) Jurgen von Beckerath, Handbuck der agyptischen Konigsnamen, (1984), p. 236.

(6) I give here location From which the example was copied, but most of them also occur elsewhere in the Temple See:-Calverley, Gardiner, Abydos, III, pl. 30; Jurgen op. cit, pp. 234-36.

(7) Gardiner op. cit. III, pl. 30; Jurgen op. cit, p. 236.

(8) Cardiner op. cit, III pl. 30.
(9) Cardiner, op cit, III, pl. 30.
(10) Cardiner-op. cit., III, pl. 30.
(11) Jurgen, op. cit., p. 236, Cardiner op. cit., III. pl. 30.
(12) Cardiner op. cit. I, pl. 34.
(13) Cardiner op. cit. II. pl., 10.
(14) Cardiner op. cit., III. pl. 13.
(15) Cadiner op. cit. I. pls. 7, II, 15; Vol. II. pl. 2, 14, 15, Vol. III, pl. 27.





PL : II

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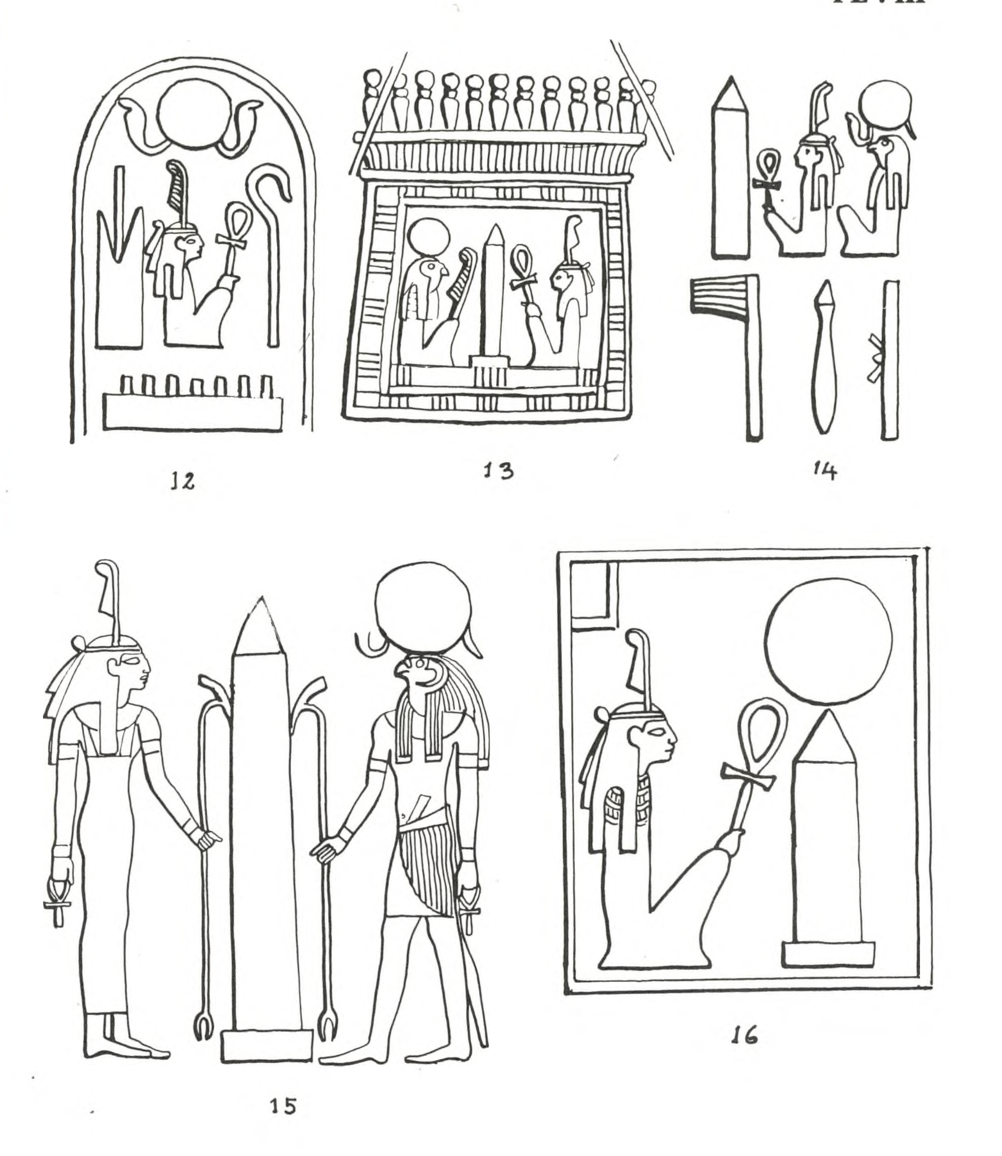
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PL : III



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IV.- THREE OLD KINGDOM STELAE FROM THE EGYPTIAN MUSEUM IN CAIRO.

BY

AHMED EL-SAWI

I. **The False-door Stela of 'Iḥy** (Jde 41570) [fig.7]

Limestone
Height: 51 cms; Width:
Rectangular, roughly worked stela the rim of which is decorated with the zig-zag pattern of a stylized torus. The top of the stela is shaped into a concave cornice. In the centre of the stela is indicated a rectangular slab with the scene representing the deceased sitting at the offering table. Both the deceased and the table with offerings are higly stylized. The deceased wears a long wig, his left hand rests on his breast, his right hand slightly touches the offering table. In front of him, above the offering table, a line of a hieroglyphic inscription reads:

Ḫ3 (n) t3, ḫ3 (n) ḥnḳt n 'Iḥy: [(1)]
A thousand of breads and a thousand of beer-jugs Ihy.
The scehe is surmounted with a **ḥtp-di'-nswt** formula, the continuation of which flanks it on both sides:
Ḥtp-di'-nśwt Wsir, nb D̮dw, [(2)]
(di'.f) prt-ḫrw (m) t, ḥnḳt, p3t nt [sic!] **sḿr-wʿty Iḥy.** (right door-jamb), **(di'.f) prt-ḫrw (m) t, ḥnḳt, p3t nt** [sic!] **imy-r ḫntyw-š pr-ʿ3 'Iḥy.**(left door-jamb).

An offering which the king gives (to) Osir,Lord of Busiris, (that he may give) invocation-offering (consisting of) bread, beer, and cakes to the sole companion. Ihy, (that, (that he may give) invocation-offering (cosisting of) bread, beer, and cakes to the overseer of tenant farmers of the palace, Ihy.

At the bottom of each column of inscription is a standing figure, wearing a long wig and short apron and holding in one hand the long stick and in the other a scepter.

In the middle of the false-door stela a horizontal inscription reads: **'Imy-r ḫntyw-š pr-ᶜ3 'Iḥy:**
The overseer of tenant farmer of the palace Iḥy.

The inner lower portion of the stela contains the two figures of the owner, facing each and holding a long stich. Each figure is surmounted with the name 'Iḥy.

The false-door stela of Ihy was found near Mastabat Faraun at south Saqqara. (3)
-The door from the architectural features can be dated in the reign of Neuserre (4), but the figures of the deceased are excuted push the date back to Dyn VI or later.(5)
II. **The False-door Stela of 'Imm** (JdE 36808) [fig. 2] Limestone

Height: l03 cms; Width: 73 cms
The rectangular stela, bordered with a plastically shaped rim in the form of a torus, is surmounted with a concave cornice. In the middle of the stela is a scene of the deceased at the offering table. The deceased wears a long wig and a short apron, his left hand rests on his breast and his right hand slightly touches the of-fering table. Tn front of the head of the deceased and above the offering table a horizontal line of hieroglyphic inscription reads:
Ḫ3 t ḫ3 ḥnkt, ḫ3 k3w ḫ3 3pdw, ḫ3 šs. ḫ3 mnḫt:

A thousand of breads,a thousand of beer-jugs, thousand of oxen,a thousand of fowl,a thousand of clothes and linen.
The stand of the offering table is flanked with two representa-tions of stands, one with a spouted vessel, the other with **Kbh**-vessels. The scene of thc deceased sitting at the offering table is surmounted with a Horizontal line of an inscription that reads:
Sš ᶜ3w-nśwt ḫft-ḥr,(6) **im 3ḫw, 'lmm.** (7)
The king's letter-scribe of the court, the honourd Imm.
An inscription on the top of the stela reads:
Ḥtp-di'-nśwt wsir (di'.f) prt-ḫrw (m) t, ḥnḳt, p3t n šps'nśwt, (8) **sš, Imm:** An offering which the king gives (to) Osir., (that he may give) invocation-offering (consisting of) bread, beer, and cakes to the king's gentelman, the scribe Imm.
The inscription on the right door-jamb reads:
Sš ᶜ3w-nśwt ḫft-ḥr, 'Imm:
The king's letter-scribe of the court Imm.
The inscription on the left door-jamb reads:
S3b, imy-r sšw ᶜ3w, 'lmm:
The senior overseer of the letter scribe Imm.
At the botton of the inscriptions on both left and right door-jambs are the standing figures of the deceased, wearing a long wig and a short kilt and holding in one hand a long stick and in the other a scepter. The inner lower portion of the stela bears two atanding figures of the deceased, his hands hanging along his body, The figures, facing each other, are surmounted with short horizontal inscriptions that read:
Ḥry-ḥbt 'Imm. (right) : The lector priest Imm.
Špśś nsw 'Imm. (left) : The king's gentleman.

The stela bears remains of polychromy. The inscriptions were green, the concave cornice was painted dark blue and green. The torus is dark yellow with zig-zag pattern painted brown. The scene of the deceased at the offering table is painted dark yellow and brown. The bottom of the stela decorate hori-zontal stripes in yellow and brown.

The stela come from Saqqara; from the vicinity of the pyramid of Unas.

According to the architectural feature of the door, it can be dated from the reign of Neuserre to the early Dyn. VI.(9)

III. **The False-door stela of Wᶜ-stw** (JdE 60542) [Fig. 3]

Limestone
Height: 105 cms; Width: 54 cms

Rectangular false-door stela, richly decorated with hie-roglyphic inscriptions, representations of the deceased and his

family, and scenes of bringing the offering animals. The lintel bears an inscription with **ḥtp-di'-nśwt** formula. The text reads: **Ḥtp-di'-nśwt (m)** ḥtp di Inpw hnty sh ntr krs (tw-f) m smyt imntt, iry-ḫt nśwt, wᶜ-stw [10].

A boon which the king gives, a boon (which) Anubis, (who) is in front of the divine booth, (gives): (namely) that he may be buried in the western necropolis, the king's acquaintance, Wᶜ-Stw.

In the central portion or the stela, under the drum, is the representation of the deceased seated on a chair. He wears a short wig and a short, pleated kilt. His left hand, holding a flail (?), rests on his breast, his right hand being laid on the lap. The vacant space above and around him fills in an inscription which reads:

Iry-ḫt nśwt, sḥḏ bi3w (n) nbw [11] (or **nbyw** ?), [12], **im3ḫw, Wᶜ-stw.**

King's acquaintace, Inspector of the gold-mine the honourd Wᶜ-stw.

Under the deceased is depicted a standing figure of his wife and a daughter. The female figure wears a long wig and a tightly fitting robe, her right hand rests on her breast and her left hand hangs along the body. The inscription in front of her face reads: s3t-mrt: [13]

The small girl faces her mother and an inscription in front of her reads:

Hmt-...(?) [14]

The right door-jamb is divided in three registers. In the top register is depicted a standing figure of the deceased accompanied with a little figure of his son. The deceased, wearing a long wig and a short kilt, holds in his left hand a long stick and in the right one a scepter. The boy faces his father, with his right hand holds his father's leg and in the left one grasps a bird.

Ṭhe inscription above the deceased reads.

'Iry-ḫt nśwt, śḥḏ b'i3w (n) nbw, Wᶜ-stw.

King's acquaintance, inspector of the goldmine Wᶜ-Stw.

The inscription above the head of the boy reads:

S3.f mr(y.f), Di-Pth.

In the central register is a scene of two men bringing an oryx.

In the register at the bottom of the right door-jamb is again depicted a standing male figure (a son of the deceased ?) accompanied with that of a little boy. The man wears a short wig and a short kilt. In the left hand he holds a long stick, in the right one a handkerchief. In front of him is an inscription which reads:

Nfr-ḥr-Ptḥ. [15]

The left door-jamb is divided in three registers, too. The top register bears the representation of the wife and daughters of the deceased. The wife wears a long wig and a tightly fitting robe. Her right hand rests on her left one hangs along her body and holds a lotus flower. Three other lotus flowers adore the head of the woman. An inscription in front of the face of the woman reads:

'Iry (t)-ḫt nśwt, S3t-mrt: [16] -The king's acquaintance, s3t-mrt.

The elder daughter faces her mother, touches her with her left hand and in her right hand holds a lotus flower. An inscription sbove her reads:

Ny(t)-ᶜnḫ-Ḥt-ḥr. [17]

The younger daughter firmly holds the legs of her mother. An inscription above her head reads:

Mrt-'it.ś. [18]

In the lowest register again the deceased is depicted in a striding position. He wears the fur of a panther and a long wig. His right hand rests on his breast, in the right one he holds a scepter. An inscription in front of him reads:

Shḏ bi3w n nbw (or **nbyw?**), **Wᶜ-stw**: The inspector of the gold mime Wᶜ-stw.

The stela was found by G.Reisner in 1933 (Excav.no. B 8294),

possibly in the tomb of Seshemnefer II (G 5080) in the West Field at Giza. [19] The owner of the stela, possibly the son of Seshemnefer II, lived in the time of Neuserre. [20]

NOTES:

1 - Ranke, PNI, 44/ 22.
2 - W. B arta, Aufbau und Bedeutung der agyptischen opfer formel (Äg. Abb. 24, 1968), 21 ff-; S -Weibach, die ägyptische Scheintur (Diss Hamburg, 1981) p.8ff.
3 - G.jequier, Le Mastabat Faraoun, 24 ff.
4 - G.Reisner, A History of the Giza Necropolis, Vol. I,p. 379.
5 - Top.Bibl.III^2, pt-2/ 2, 688; W.S.Smith, HESPOK, **2nd** ed. pp. 217, 224.
6 - "The scribe of royal documents in the-presence (of the king) seeH.jnnker,Giza XII; Ḫft-Ḥr translated as (court),see W.A.Word. Index of Egyptian Admistrative and Religious Titles of the M K.(American University of Beirut, 1982) p.158 (No. 1361)
7 - Ranke,O.C. quotes s.v Imm examples since MK only.
8 - Helk, Wolfgang, Untersuchungen zu dem Beamten-titln des Agyptischen Alten Reiches. (Gluck-stadt, 1954), P. 118.
9 - Reisner, O.c.p. 379.
10- Not attested in Ranke, O.c. the name should be translated probably as "the only one that makes the libation".
11- E. Graefe, Untersuchungen Zur Wortfamilie bi3 (Diss-Philosoph. Fak-Köln, 1971) 87 ff.
12- Wb II, 241 (nbj "Goldschmied")
13- Ranke-o.c. 289/ 13.
14- The name is not attested in Ranke, PN.
15- Ranke, o.c. 198/ 8.
16- Ranke, o.c. 289/ 13.
17- Ranke, o.c. 171/ 18.
18- Ranke, o.c. 158/ 18.

19- G. Reisner, o.c. 214.
20- Top. Bibl. III^2, 147; K. Baer, Rank and title in the Ok. (Chicago, 1960) pp. 132, 293; N. Kanawati, the Egyptian Adminstration in the Ok, (Warminster, 1977) P. 154; H. Junker, Giza VI. P.241.



FIG : 1



FIG : 2

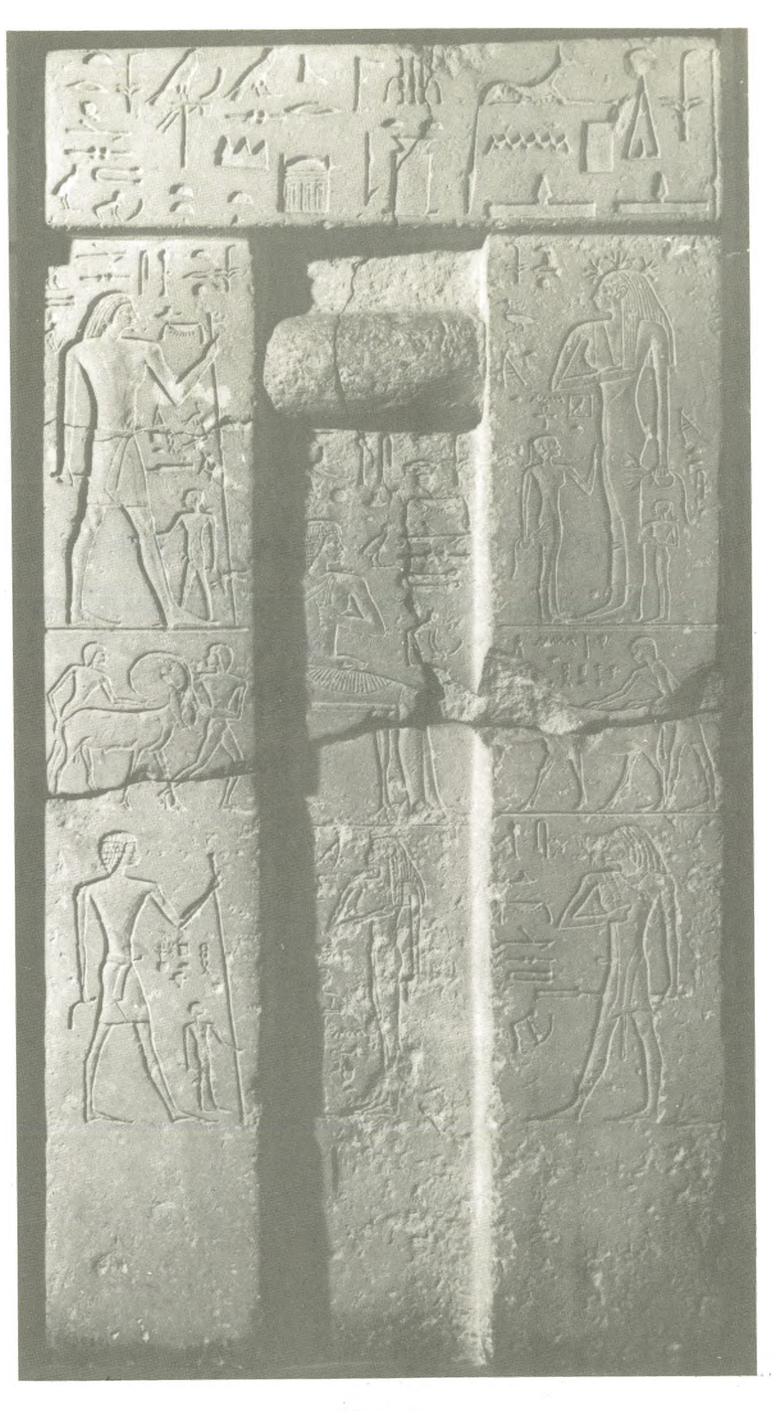


FIG : 3

IIV.- A NEWLY DISCOVERED STATUE OF A PRIEST OF MIN FROM AKHMIM.

BY
AHMED EL-SAWI

Six years ago started the excavation of the Egyptian Antiquities Organization at Kom-El-Thawara, a site on the western slope of the till within the centre of the modern Town of Akhmim. [1] The remains of a large Ramesside temple discovered on the site have already become well known to the egyptological circeles. [2]

In the temple colossal statues of Ramesses II and his daughter princess Merit-Amun were found. Among a number of the other and also historically important archaelogical finds rank also a headless block statue of grey granite. (Figs: 1,2) The statue has following dimensions:

Max Height	:	49 cms.
Base Width	:	37 cms.
depth	:	50 cms.
height	:	13 cms.

The statue represents a squatting man on a rectangular pedestal with rounded angles from behind: ("Würfelhocker"). The unfortunately missing head of the statue prevents us from a deeper amd detailed analysis. The polished statue is inscriped with seven horizontal lines in front, and three columns on the dorsal pillar. The hands only appears from the dress, the right one resting opon on the left knee, while the otherone holding the hanging flail which resting on the right knee. The man is clad with along fitting robe reaching down to his ankles. He has two sandales engraved in a very clear details.

The inscription on the Front side of the statue reads (Fig: 3):

1- Ḫtp di nśwt Śt, wrt, mwt nṯr, ḥryt-'ib 'Ipw 'Ḥr, nḏ 'It.f.

2- s3 Rᶜ, wsir, ḥḳ3; di'.sn śḫ3 nfr m ẖnw 'lpw, rn.i' mn m.
3- b3ḥ.śn n ḥḥi' n.f šsp.f snw m prt.
4- m b3ḥ ᶜnḫ m spyt ḥr ḥnt, wrḥ.tw n.f.
5- ḏpt, ᶜntyw, mḏt, ḫt-nṯr, i'w.f m.
6- šmśw n nbw śnwt mi' nn ḥsyw n k3 n.
7- ḥm-nṯr, ḥsy n Mnw 'St, i'my-r k3t nb (t) 'lpw, Mnw.

A boon which the king gives to Isis, The great, The divine mother, in the middle of Akhmim, (3) Horus protector (avenger) of his Father, (3) Horus protector (avenger) of his Father, (4) son of Rᶜ, Osiris ruler, (5) that they may give a good memory in the interior of Akhmim, a name enduring, (6) in the presence of thaem, he does not miss his receiving the offerings comming froth in the presence, garland, what is left over on the recepticle, is to be anionted (with), offerings: myrrh, oil of the divine offerings (7) he being with the followers of the lords of shrines (8) like those the favourites (i.e.dead) to the **k3** of the prophet, fovourite of Min (9) and Isis the overseer of works of the Lords of Akhmim Mnw (10).

The inscription those on the dorsal pillar raads (Fig:4):

1 - **Ḥtp [di' nśwt] 'Imn-Rᶜ, p3wty, ḫpr m ḥ3t, di'.f wn twt [n.f], [mn]...**
2 - **... [m] 'Ipw, k3.f mn m b3ḥ.f rᶜ nb, p3wty. f n Mtyw [im].**
3 - **... [n] b3ẖ, r.f ḥr mdt m'i śḫr nṯr n [k3] [n]** ḥm-nṯr, **ḥsy,** Mnw.

"A boon which the king gives, Amon Rᶜ the primaeval god who existed since the begining, he causes to be an enduring existance to him .... (in) Akhmin (11), his spirit is remain in front of him every day, his primaeval god of "those who are there" a coman priphrosis for "the dead". (12) (in) your region (13), his mouth speaks according to the plans of god to the **K3** of the prophet the favour Mnw".

As mentioned above, a profound iconographic analysis of the headless statue would be difficult. The analysis of the text and the archaeological context of the finding make it possible to

date the statue of the priest of Min, praised of Min and Isis, the overseer of all the works in Akhmin, Mnw, to the 20 th, rather than the 19 th Dynasty.

NOTES:

1 - The Excavation is directed by Mr. Motawea Balboush, Mr. Yehya Saber, Zen El-Acabedien Diab to whom I should like to thank for friendly cooperation.

2 - Kuhlmann, Materialien Zur Archäologie und Geschichte des Raumes von Achmim; ASA.LXIX, P.7-13.

3 - Fischer, ZÄS 90 (1963), 40-41; LAI,S.V."Achmim".

4 - parker, leclant, Goyon, The Edifice of Taharga by Taharga by the sucred lake of Karnak, p.65 with n.51.

5 - cf. Wd.III p.170.

6 - stewart, Egyptian stelae, Reliefs and paintings from the petrie collection, II, pls. 16,18.

7 - JEA 63 pl.XXII.

8 - Kuhlmann, O.C., 11-13.

9 - L A IV, S.U. "Min".

10- Ranke, pN I, 151.14.

11- Gardiner, AEO, I, 118+.

12- Gardiner, Egyption Grammer 2nd ed, p-150 § 199. cf. urk IV,26.17.

13- Faulkner C.D.P. 78.


FIG : 1

FIG : 2

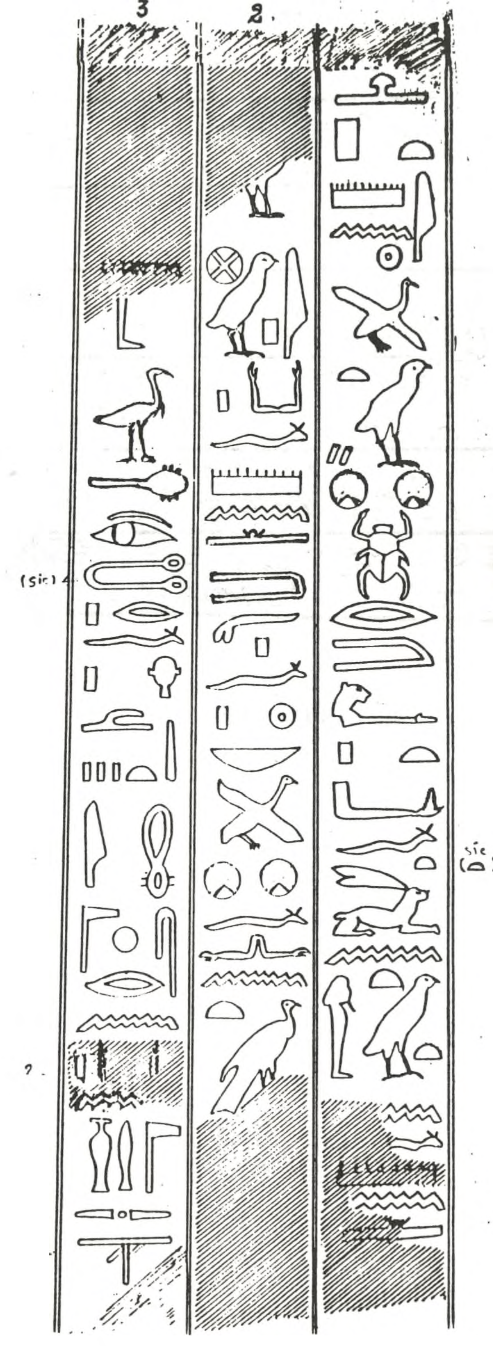


FIG : 3

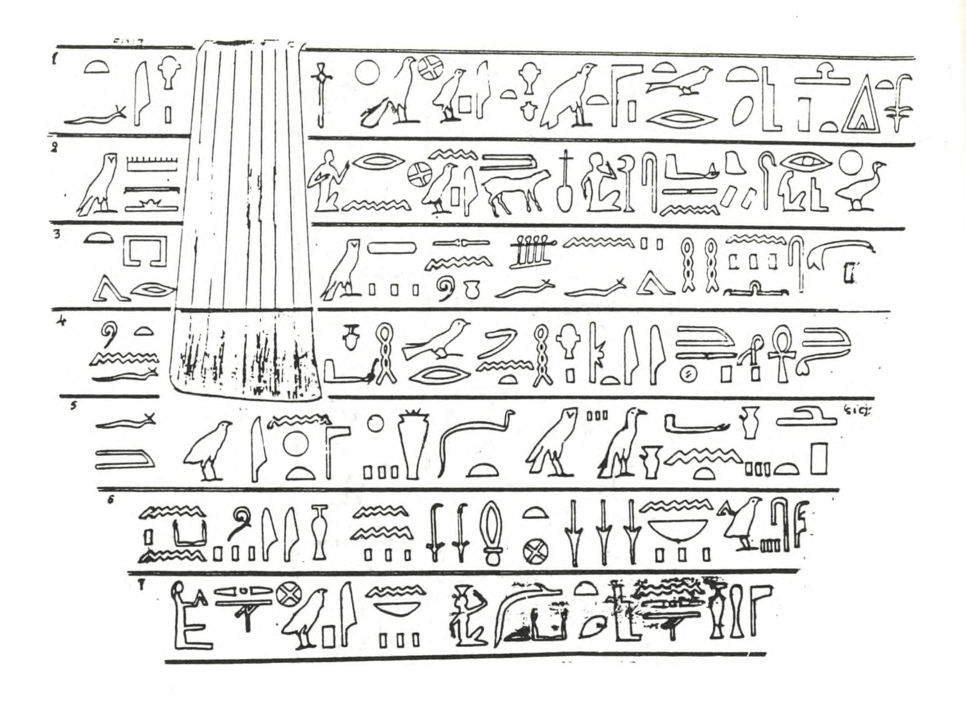


FIG : 4

Correction

Page	Line	Fault	Correct
31	22	Seti I	Sety I
34	16	hands	heads
35	25	Osiris	Osiris-Hall
56	8	Temole	Temple
56	15	to the name	(isrepeated)
67	1	[Fig 7]	[Fig 1]
67	15	Scehe	Scene
68	15	of-fering	offering
68	19	Tn	In
70	9	or	of
71	17	on her	on her breast,
71	31	right	left
79		IIV	V
82	12	thaem	them
87		Fig 3	Fig 4
88		Fig 4	Fig 3

عثرت عليه حفائر هيئة الآثار بأخميم حيث كشف عن معبد لرمسيس الثانى يضم تمثالا له وتمثالا رائعا لابنته مريت آمون . وقد مثل ذلك الكاهن الذى فقدت رأسه على قاعدة مستطيلة مقوسة من الخلف تغطى جسده المكتسى بمئزر لا يظهر منه إلا اليدان والقدمان المنتعلان ، سبعة أسطر من نصوص من الأمام [شكل رقم ١ ، ٣] وثلاثة أسطر على دعامة الظهر [شكل رقم ٢ ، ٤] تتضمن دعاء إلى الملك وإيزيس وآمون رع بذكرى طيبة واسم خالد وقربان ربانى وتوفيق بقول طيب . ولئن كان ضياع الرأس قد حال دون تقدير قيمة التمثال نحتا وتاريخا ، فإن سياق النص والألقاب ليوحى بإرجاعه إلى الأسرة العشرين لا إلى الأسرة التاسعة عشرة .

ملخصات المقالات

تمثال كشف عنه حديثا لكاهن مين بأخميم

د. أحمد الصاوى

A NEWLY DISCOVERED STATUE OF A PRIEST OF MIN FROM AKHMIM.

BY

AHMED EL-SAWI

ا - باب وهمى للمشرف على ضياع فرعون إيحى [شكل رقم ١] ورقم جرنال ٤١٥٧٠ وهو من حجر جيرى خشن الصنع تحيط به اسطوانة يعلوها الطنف المصرى وله أربع عضادات وعتبان علويان تتوسطهما لوحة القربان عليها منظر المتوفى بشعر مستعار طويل . وقد صور بيسراه مضمومة إلى صدره ويمناه ممتدة إلى مائدة القربان أمامه . أما العتبان والعضادات فمنقوشة بصيغة القربان المألوفة حيث صور المتوفى أسفل كل من عضاداته الأربع . ويؤرخ الباب - بحكم طابعه المعمارى - بعهد (نى - وسر - رع) وإن ردّته شخوص المتوفى إلى الأسرة السادسة أو بعدها بقليل .

ب - **باب وهمى لكاتب رسائل الملك إمم** : [شكل رقم ٢] ورقم جرنال ٣٦٨٠٨ ويتألف كذلك من أربع عضادات وعتبين بينهما لوحة مصورة بمنظر المتوفى بشعر مستعار وهو يمد يمناه إلى مائدة القربان مع صيغته المألوفة ، على حين اقتصرت نقوش كل من العضادتين الخارجيتين على اسمه والقابه مع صورته فى أسفلها وأقتصرت كل من العضادتين الدأخليتين على صورتيه ليس غير . وقد وجد الباب فى سقارة قرب هرم ونيس ولعله - من طابعه المعمارى - يرجع إلى مابين عهد (نى - وسر - رع) ومطالع الأسرة السادسة .

حـ - **باب وهمى لصديق الملك ومفتش مناجم الذهب و ع ستاو** : [شكل رقم ٣] رقم جرنال ٦٠٥٤٢ وهو من عضادتين وعتب تغطيها كلها - مع مناظر المتوفى وأسرته - النقوش التى تشمل صيغة القربان المألوفة بما فيها من وعاء للملك وانيو . وقد نقشت دخلة الباب من تحت الطبلة بصورة للمتوفى بشعر مستعار قصير ونقبة مُثّناه ، جالسا على كرسى وتقبض يسراه المضمومة إلى صدره صورة صولجانا ، على حين استقرت يمناه مفتوحه على فخذه . أما أسرته فهم زوجته سات مريت وابنتاه فى عنخ حتحور ومريت يتس ثم أبنه نفرحر بتاح وطفل لم يبين اسمه . والباب من حفائر ريزنر بالجيزة وهو من عهد (نى - وسر - رع) ولعل صاحب الباب من أبناء نفر سشم الثانى .

ملخصات المقالات

ثلاثة شواهد من الدولة القديمة - بالمتحف المصرى
د. أحمد الصاوى

THREE OLD KINGDOM STELAE FROM THE EGYPTIAN MUSEUM IN CAIRO.

BY
AHMED EL-SAWI

لذلك كان من الحكمة أن أستبدل الملك سيتى فى كتابة اسمه الصورة الخاصة بالإله ست بالعلامة الخاصة بعقدة إيزيس – ثت ، ويبدو أيضا أنه استبعد الحروف الأبجدية التى تنطق اسم ست حيث ان إستعمالها هى الأخرى يعطى نفس نطق الاسم المكروه لدى أنصار أوزير لذلك نراه يفضل استعمال عقدة إيزيس كبديل عن صورة ست وبذلك أصبح الاسم فى خرطوش الملك فى معبده بأبيدوس ثيتى وليس سيتى [أنظر لوحة ١ شكل ٢] .

وهناك نقش مسجل فى الإيوان الملحق بالمعبد يوضح فكرة هذا التغير لاسم الملك بطريقة أكثر وضوحا ، فيتغير فيه صورة ست بصورة أوزير ويصبح اسم الملك أوزيرى وليس سيتى أى المنتسب لأوزير وليس المنتسب لست [أنظر لوحة ١ شكل ٣] .

وهناك أيضا بعض التغيرات حدثت فى الألقاب والاسم الشخصى للملك ، فمثلا بدل (مرى إن بتاح) التى يكون فيها المخصص هو الإله بتاح [أنظر لوحة ١ شكل ١] أضيف شكل أوزير بتاجه المعروف بالريشتين وتاج الوجه القبلى [أنظر لوحة ١ شكل ٢ ، ٥] وهذا التغير يجعل الاسم (مرى ان بتاح أوزير) ، ورغم أنه لم يكن هناك إعتراض على عقيدة بتاح فى منطقة أبيدوس فهناك الخرطوش سالف الذكر يظهر فيه صورة أوزير مكان صورة ست ، ولم يوضع المخصص الخاص بالإله بتاح فى نهاية الخرطوش كالمتبع وربما كان هذا التغير ليس كرها فى بتاح ولكن إكتفاء بوضع صورة يظهر فيها أوزير وبتاح معا فى مكان صورة ست [أنظر لوحة ١ شكل ٣] .

ويوجد تغير هام فى اسم الملك موجود فى قاعة أوزير بالمعبد ويقرأ الخرطوش (سا – رع – ثيتى – مرى – ان – بتاح – اوزير – مرى – أوزير) ويعنى ابن الشمس ثيتى محبوب بتاح أوزير محبوب أوزير [أنظر لوحة ١ شكل ٥] .

واذا تركنا الاسم نرى أن هناك بعض التغيرات حدثت فى بعض الألقاب وهى جديرة بالملاحظة ومن هذه الألقاب :

(من – ماعة – رع) والشكل العادى لهذا اللقب : هو المقطع من أسفل وفى الوسط الإلهة ماعة ومن أعلى قرص الشمس رع [أنظر لوحة ٢ شكل ٦] والتغيرات

التى حدثت فى هذا اللقب نراها [أنظر اللوحة رقم ٢ أشكال ٧ ، ٨ ، ٩ ، ١٠ ، ١١ – واللوحة رقم ٣ أشكال ١٢ ، ١٣ ، ١٤ ، ١٥ ، ١٦] ونرى كيف كانت الأشكال المختلفة للمقطع من أو الإلهة ماعة أو حتى الإله رع .

وننتهى من هذا التحليل الدراسة بأن التغيرات التى رأيناها فى خرطوش الملك سيتى الأول واسمه وألقابه فى معبده بأبيدوس اتضح فيها الدوافع العقيدية التى نفذتها الكهنة الخاصة بمعبد الملك سيتى الذى شيده من أجل عباده أوزير فى منطقة أبيدوس وبالتالى كان من الواضح أيضا تأثير المذهب الشمسى فى هذه التغيرات . حيث يظهر فى بعض هذه التغيرات صورة المسلة وصور الإله حور وغير ذلك مما له صلة بالمذهبين المذكورين .

منذ أن تولى الملك سيتى الأول الحكم أصبح للإله ست شأن عظيم ، حتى أننا نرى أن الجيش الذى تكون فى عهده لتأمين الحدود الشرقية وصد هجمات شعوب بلدان الشرق نراه يتألف من ثلاثة أقسام سمى كل منها باسم أحد الآلهة العظام فى ذاك الوقت ، فكان الأول باسم آمون ، والثانى باسم رع ، والثالث باسم ست ، كذلك تألف الجيش الذى تكون فى عهد إبنه وخليفته رمسيس الثانى والذى كان معداً للمعركة المشهورة قادش تألف من أربعة أقسام : الأول باسم الإله آمون والثانى باسم الاله رع والثالث باسم الإله بتاح والرابع باسم الإله ست .

من هذا يتضح أن الإله ست أصبح من الآلهة العظام ذات القوة المحسوبة بين هيئة الآلهة الرئيسية منذ أوائل الأسرة التاسعة عشرة .

واسم الملك سيتى الأول كما نعرفه فى معظم كتاباته هو :
(سيتى – مرى – ان – بتاح) [انظر لوحة ١ شكل ١] وهو الذى يوجد على كل آثاره فى مصر بما فى ذلك منطقة أبيدوس والوضع المنتشر فى كتابه اسم هذا الملك هو استعمال صورة الإله ست والمخصص الخاص بالإله بتاح وهما يدخلان فى تركيب اسم هذا الملك .

وفى خلال الأسرتين الثامنة عشرة والتاسعة عشرة كان الإله ست فى بعض الأماكن فى مصر إلها غير مرغوب فيه ، وخاصة فى منطقة شرق الدلتا حيث كان يشتهر بأنه إله الحرب . كذلك كان نفس الشعور فى منطقة أبيدوس فكانت تشعر نحوه بالكره الشديد حيث كان الإقليم هو منطقة عبادة الإله أوزير وبذلك يكون الإله ست هو ألد اعدائه والذى قام بقتله .

لذلك عندما فكر الملك سيتى الأول فى تشييد معبده فى منطقة أبيدوس معقل العقيدة الأوزيرية ستكون صورة الإله ست والتى توجد فى تركيب اسم الملك مصدرا للقلاقل وأمر مكروه لدى أنصار أوزير . فليس من المنطق أو المعقول أن يتضمن خرطوش الملك صورة للإله ست فى المعبد المخصص للإله أوزير وفى منطقة نفوذه ومعقل أنصاره .

من الرمز تظهر عينان آدميتان ، ويقف الرمز على قاعدة على شكل علامة الحق أو الحقيقة (ماعت) ، كما يسند الرمز تمثال ملكى راكع [انظر صورة رقم ٣] ، [انظر شكل رقم ٦] وأمام الرمز توجد مائده القرابين ، ومن النص المقرون بهذا المنظر [انظر لوحة ٢ فقره ١١] نستدل أن هذا الرمز يمثل فى هذا المنظر الإله تحوت إله الحكمة والمعرفة يؤكد ذلك المنظر الذى يظهر خلف الرمز وهو يمثل حامل يقف عليه الصقر ويسنده تمثال ملكى راكع ، والنص الخاص بهذا المنظر ويشمل ثلاث اسطر رأسية بالهيروغليفية تعنى ان المقصود هنا هو الإله نحت تحوت وليس الرمز خرب بمعناه المحدود [لوحة رقم ٢ فقرة ١٢] .

ويقع إلى الشمال من المنظر السابق منظر آخر يمثل الملك سيتى الأول يقدم البخور للإله تحوت فى شكل الطائر (أبو منجل) والنص الخاص بهذا المنظر يوضح أن المقصود هو الإله تحوت سيد الأحاديث المقدسة [انظر لوحة رقم ٢ فقرة ١٠] ، [انظر صورة رقم ٤] .

من الأمثلة السابقة ومن الدراسة والتحليل يتضح أن كان هناك إعتقاد بقدرة بعض الآلهة على أن تتقمص بعض الرموز لتصبح بديلا عنها بكل قوتها وخصائصها وألقابها . وربما هذه النتيجة تكون إجابة عن وجود (الكا) وقوتها التى تدخل أو تتقمص أو تعيد الحياة إلى أى شيء كصدى للوجود الأول له ، ومن السهل ان نفهم ان (الكا) لأى إله أو أى شخص متوفى قادرة على أن تعيد الحياة فى تمثال أو نقش يمثل نفس الإله أونفس الشخص . ولكن من الصعب فهم ذلك وتطبيقه على الرموز عديمة الحياة (مثل تاور ، خرب) والتى لبست رموزا فى الأصل لآلهة أو بشر ، إلا أنها بما جاء من أدلة هنا أمكنها بعد اعادة الحياة لها أن تقوم مقام الآلهة بكل ما لها من خصائص وقوة وألقاب . الأمر الذى نجد فيه معنى عميق بل ولابد له من إمتداد عقيدى غارق فى القدم ، ومن المؤكد أنه يصل إلى عصر الطوطمية فيما قبل الأسرات بزمن طويل .

اسم الملك سيتى الأول فى كتابات مختلفة بمعبده فى أبيدوس

د. أحمد الصاوى

SOME VARIATIONS OF WRITING OF THE NAMES OF SETY I AT ABYDOS.

BY
AHMED EL-SAWI

نص بالهيروغليفية خاص بهذا المنظر ويعنى أن الرمز جاء هنا كبديل عن الإله أوزير نفسه بكل ماله من خصائص وألقاب مثل تاتنن ، خنتى – امنيتو ، وننفر . انظر [لوحة رقم ١ فقرات ١ ، ٦] .

كما يوجد منظر ثالث لعمود جد يوجد فى الصالة الكبرى للأوزيريون يحمل نفس الفكرة ، والمنظر يمثل الرمز جد بالتاج المقدس المركب من قرص الشمس والريشتين والصلين الذى يحمل كل منهما علامة عنخ وأحد الصلين متوج بتاج الوجه القبلى والآخر بتاج الوجه البحرى وعلى الجزء العلوى من الرمز تظهر العينين بالحواجب ، وعلى كل من جانبى الرمز تمثال ملكى أحدهما يتوج بتاج الوجه القبلى والآخر بتاج الوجه البحرى ، ويرتكز الرمز هنا على ما يمثل واجهة القصر وعلى كل من جانبى الواجهة كوبرا ترتكز على علامة (نب) وتحمل أحدهما اسم إيزيس والأخرى اسم نفتيس انظر [شكل ٢] وهذا الرمز بهذه الصورة وتسنده التماثيل الملكية ويرتكز فوق واجهة القصر التى تحميها إيزيس ونفتيس هو تعبير واضح على أن المقصود هو الإله أوزير وليس شىء اخر .

وهناك منظر رابع مسجل على الوجه الجنوبى للعمود الجنوبى فى قاعة التماثيل الجنوبية بمعبد رمسيس الثانى فى أبيدوس يمثل العمود جد تنبثق من أعلاه رأس الإله أوزير ويتحلى الرمز بالقلادة (أوسخ) وعلى كل من جانبى العمود تمثال للملك رمسيس الثانى يلمس بيديه العمود وأحدهما متوج بتاج الوجه القبلى والآخر بتاج الوجه البحرى . ومنظر رأس الإله أوزير وهى تنبثق من هذا الرمز مع بقية الملاحظات التى ذكرت والمماثلة لمناظر اسلفنا ذكرها لهو دليل أكيد يحمل نفس المدلول ونفس المعنى الذى يناقشه البحث [انظر شكل رقم ٣] ، [صورة رقم ٧] .

ننتقل إلى رمز آخر وهو الذى يتمثل فى عقده إيزيس (ثت) وهو مسجل على الحائط الشرقى للقاعة الكبرى فى الأوزيريون والرمز يعلوه رأس الإلهة إيزيس يحميها الصل ومتوجة بالتاج المركب ، ويرتكز الرمز على مايمثل واجهة القصر [انظر شكل رقم ٤] ومن كل هذه الملاحظات التى أقترنت بهذا الرمز نصل إلى نفس النتيجة التى سبق أن وصلنا إليها مع الرمز (عمود جد) ، بمعنى أن المقصود فى الرمز (ثت) هو الإلهة إيزيس بكل خصائصها وليس الرمز نفسه .

وإذا كان الرمزان (جد ، إية) يرمزان إلى أوزير وإيزيس فنأتى إلى رمز ثالث يبعد إلى حد كبير عن تمثيله لإله أو إلهة ، ولكنه يمثل الشارة الخاصة بأقليم ابيدوس (تا – ور) وهذا الرمز مسجل فى النهاية الشمالية على الحائط الغربى بقاعة أوزير بمعبد الملك سيتى الأول بأبيدوس ، وقد أخرج الفنان هذه الشارة أوهذا الرمز بشكل فنى دقيق معبر وفى غاية الدقة والجمال وللأسف الشديد تهشيم الجزء العلوى منه ، والمنظر يمثل الملك سيتى الأول وهو يقوم بتقديم العطور إلى هذا الرمز والجدير بالملاحظة أن الرمز مثل فى حجم أكبر من حجم الملك ، والإثنان ممثلان داخل مقصورة ذهبية وإلى اليسار من هذا المنظر تظهر الإلهة إيزيس وهى ترفع يداها ناحية الرمز ، وأغلب الظن أن هذا الرمز كان متوجا بالتاج المركب ، والجزء العلوى من الرمز يظهر عليه وجه الإله أوزير وعلى الجبهة صلين الأيمن منها متوج بتاج الوجه القبلى والأيسر بتاج الوجه البحرى وأعلى الرأس إثنتان من الكوبرا .

واحدة منها متوجة بتاج الوجه القبلى والأخرى بتاج الوجه البحرى ورأسى الكوبرتان تتجه ناحية اليمين وجسميهما يلتفان حول الرأس حتى يصل الذيلين إلى نهاية الناحية اليسرى من الرأس ، وبقية الرمز زخرف بدوائر صغيرة وينتهى من أسفل بدليات كمثرية الشكل ، وهى فى مجموعها تشبه القلادة الفرعونية ، وعلى جانبى العمود الخاص بهذا الرمز من أسفل تمثالان راكعان للملك ، والرمز وعلى يمينه الإلهة إيزيس وعلى يساره الملك سيتى الأول يقفون جميعا فوق قاعدة لها كورنيش وأعلى المنظر توجد قائمة بالقرابين [انظر صورة رقم ٥] ، [انظر شكل رقم ٥] . والنص المقرون بهذا الرمز يؤكد دون أدنى شك أن المقصود هنا هو الإله أوزير وليس رمز لاقليم (ابيدوس) [انظر النص فى لوحة رقم ١ فقرات رقم ٧ ، ٨ ولوحة رقم ٢ فقرة ٩] وكلها تتكلم عن الإله أوزير بكل خصائصه والقابه .

وهناك تسجيل لمنظر يمثل الصولجان أو (علامة خرب) رمز القوة والسلطه والحكم ، منظر هذا الرمز ممثل فى الناحية الشمالية من الحائط الغربى لقاعة أوزير فى معبد سيتى الأول بأبيدوس ، ويمثل الملك سيتى الأول يقدم الخبز للرمز (الصولجان المذهب – خرب) ، والرمز ممثل فى حجم أكبر من حجم الملك ، وفى الجزء العلوى

جاءت الرموز المقدسة التى تناولها البحث من المعالم الأثرية الرئيسية فى منطقة أبيدوس . وهى معبد سيتى الأول ، معبد رمسيس الثانى ، الأوزيريون ، نقشت على بعض الحوائط لهذه المعالم الثلاث الكثير من الرموز المقدسة ، ودلت كل القرائن أنها جاءت كبديل عن بعض الآلهة بكل مالها من خصائص وألقاب . بمعنى أن الرمز فى هذه التسجيلات قد تقمص الشخصية الكاملة للإله بما له من خصائص متعددة ، وسيتناول البحث بالتحليل كل ما فى هذه الرموز من ملاحظات فنية أو عقيدية أو مقرونة بنص بالهيروغليفية يعطى معنى هذه الفكرة – حتى نصل فى النهاية إلى تحقيق هذه الفكرة وإلقاء ضوء أكثر عن الرمزية والآلهة والأسطورة فى مصر القديمة .

ومن أكثر هذه الرموز انتشاراً هو عمود جد ، وأهم مثال له هو المسجل على الحائط الغربى فى قاعة أوزير فى معبد سيتى الأول ويتمثل فى منظرين ، وفى كل منهما يظهر هذا الرمز ويعلوه التاج المقدس الذى يتكون من قرص الشمس والريشتين وصلين أحدهما يضع تاج الوجه القبلى والآخر يضع تاج الوجه البحرى ، كذلك نرى على الجزء العلوى للرمز رسم لعينين آدميتين بالحواجب ، أما على النصف الأسفل فيظهر الزى الالهى أو الملكى الذى يتمثل فى الشنديت (جيب) والمئزر ، كما يقف الرمز على قاعدة كما لو كان تمثال لإله أو ملك . إلى جانب كل هذه الملاحظات نرى أن النص المقرون بهذا الرمز يدل دلالة قاطعة على أن المقصود هو الإله أوزير بكامل خصائصه وألقابه وليس الرمز أو التميمة المصنوعة من الخشب المذهب أو غير ذلك والتى تعنى الغرض التميمى أو الجنزى أو السحرى [أنظر لوحة رقم ١ فقرات ١ ، ٢] ، [شكل رقم ١] .

وهناك منظرين اخرين على الحائط الشمالى والحائط الجنوبى فى قاعة الأعمدة الثانية فى معبد سيتى الأول ، ويمثل كل منهما عمود جد المتوج بالتاج المركب من قرنى الكبش الأفقية وقرص الشمس والريشتين وفى الجزء العلوى من الرمز نقش يمثل العينين بالحواجب ثم أسفل ذلك نقش يمثل القلادة (أوسخ) يلى ذلك من أسفل

ويمثل هذا البحث جزءاً من الدراسات والبحوث والقياسات الميدانية التى تمت لدراسة العوامل المؤثرة على كل من الهضبة والمعبد . وقد شملت دراسة الظواهر الجيوتقنية كلا من الدراسات الجيومورفولوجية والجيولوجية والمياة الجوفية بالإضافة إلى العوامل المناخية والخواص الطبيعية والميكانيكية للطبقات المختلفة وذلك بهدف تحديد احتمالات الانهيار المختلفة لأى أجزاء من الهضبة أو لأى من العناصر الانشائية للمعبد ، وكذلك الحصول على الركيزة الهندسية من المعلومات الضرورية لوضع الأسلوب الأمثل للعلاج .

ملخصات المقالات

بعض الرموز المقدسة التى أُستعملت كبديل عن أشكال الآلهة

د. أحمد الصاوى

EGYPTOLI 1/87
SOME SACRED EMBLEMS EMPLOYED AS SUBSTITUTES FOR FIGURES OF DEITIES.

BY
AHMED EL-SAWI

ينسب المعبد إلى عهد الأسكندر الأكبر عندما نصب إبناً للآله آمون خلال زيارته لواحة سيوة ، وتدل نقوش قدس الأقداس أن المعبد قد شيد فى عهد الأسرة ٢٦ .

يحتل المعبد مساحة قدرها حوالى ١٦٠م٢ ويقع على هضبة من الحجر الجيرى بقرية أغورمى إلى الشرق من مدينة سيوة . يعلو سطح أرضية المعبد بحوالى ٢٢م عن منسوب الأراضى الزراعية المجاورة . والحد الشمالى لهضبة أغورمى حيث يقع المعبد قد أصبح ميله حاداً بدرجة ملحوظة حيث ظهر تأثير العوامل الطبيعية من نحر وبرى وتعرية . أما الجوانب الأخرى فقد وجد تعرضها لتأثير عدة عوامل جيوتقنية مختلفة . ومن الواضح أن الهضبة قد تعرضت فى العصور القديمة إلى عدة تغيرات طبيعية وصناعية أدت فى النهاية إلى حالة من عدم الاستقرار فى الترسيبات الصخرية المكونة للهضبة . ومن أبرز مظاهر عدم الاستقرار تكسر الصخور وظهور الفواصل والتشققات وانهيار كتل من الحجر الجيرى من قمة الهضبة .

وتنبع المياه الجوفية أسفل الهضبة من الترسيبات أسفل طبقات الحجر الجيرى وتستخدم أساسا فى الزراعة . وقد وجد فى السنوات الأخيرة تذبذب مستوى المياة الجوفية وارتفاع منسوبها فى المنطقة .

ونظراً لتعرض الطبقات الصخرية إلى العوامل المختلفة ، فإن حالة عدم الأستقرار فى الهضبة ظهرت انعكاساتها على عناصر المعبد الانشائية . فقد ظهرت شروخ فى الحائط الشمالى للمعبد وأمكن تسجيل حركة نسبية وانفصال فى الحوائط فى الركن الشمالى الغربى للمعبد . وتلك الظواهر تعكس الوضع الحرج لحالة المعبد والحجرة الأثرية أسفله . ومن الثابت هندسياً أن عدم استقرار الهضبة هو المصدر الرئيسى لعدم استقرار المعبد .

ملخصات المقالات

الظواهر الجيوتقنية وانعكاساتها على استقرار معبد الأسكندر الأكبر بواحة سيوة

د. هانى هلال - د. عبد السلام سالم - أ.د. حسن فهمى امام

GEOTECHNICAL PHENOMENA AND THEIR IMPACTS ON THE STABILITY OF ALEXANDER THE GREAT TEMPLE AT SIWA OASIS

BY

Hani M. Helal [1], Abdelsalam M. Salem [2], Hassan F. Imam [3].

مطبعة هيئة الآثار المصرية

تصميم وتنفيذ : آمال محمد صفوت الألفى

مطبوعات هيئة الآثار المصرية

حوليات هيئة الآثار المصرية

ملحق

المجلد السبعون

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القاهرة

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مطبعة هيئة الآثار المصرية

حوليات هيئة الآثار المصرية

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